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LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XIX.

(*Continued from p.* 147.)

We now proceed to consider—

IV. That a covenant of grace was made by God the Father, with his eternal Son, as the head and Redeemer of the elect world. This, it is affirmed in a passage already quoted, was before the birth of time; before man or angels were formed—even from everlasting. Then, in foresight that man when created would fall, in the counsel of peace between the Father and the Son, a number of our race, considered as fallen sinners, were chosen in Christ, or were given to the Son, to be redeemed by him—he voluntarily choosing to undertake the whole work of redemption in their behalf.

This topic is so well explained and so accurately expressed, by Witsius, in his justly celebrated work, called The Economy of the Covenants, that I will give you a general view, of it in some extracts from the English translation of that masterly treatise.

"If any thing ought to be accounted worthy of our most attentive consideration, certainly it is the covenant of grace, of which we now attempt to treat. Here the way is pointed out to a paradise far preferable to the earthly, and to a more certain and stable felicity than that from which Adam fell. Here a new hope shines upon ruined mortals, which ought to be the more acceptable, the more unexpected it comes. Here conditions are offered, to which eternal salvation is annexed: conditions, not to be performed again by us, which might throw the mind into despondency; but by him who would not part with his life, before he had truly said, *It is finished.* Here, with the brightest splendour, shine forth the wonderful perfections of our God; his wisdom, power, truth, justice, holiness, goodness, philanthropy, or good-will to man, mercy—and what tongue can rehearse them all? never before displayed on a more august theatre, to the admiration of all who behold them. Whoever therefore loves his own salvation, whoever desires to delight himself in the contemplation of the divine perfections, must come hither, and deeply engage in holy meditations on the covenant of grace: which I think may not improperly be thus defined—

"*The covenant of grace is an agreement, between God and the elect sinner; God declaring his free good-will concerning eternal salvation, and every thing relative thereto, freely to be given to those in covenant, by and for the sake of the Mediator Christ; and man consenting to that good-will by a sincere faith.*

"That the nature of *the covenant*

of grace may be the more thoroughly understood, two things are above all to be distinctly considered. 1. The *compact* which intervenes between *God the Father*, and *Christ the Mediator*. 2. That *testamentary disposition*, by which *God bestows*, by an immutable covenant, *eternal salvation*, and every thing relative thereto, upon *the elect*. The former agreement is between *God* and *the Mediator*; the latter between *God* and *the elect*. This last presupposes the first, and is founded upon it.

When I speak of the compact between *the Father* and *the Son*, I thereby understand *the will of the Father*, giving *the Son*, to be the *Head* and *Redeemer* of the elect; and *the will of the Son* presenting himself as a *Sponsor* or surety for them; in all which the nature of a compact and agreement consists. The scripture represents *the Father*, in the economy of our salvation, as *demanding the obedience of the Son* even unto death; and for it promising him that name, which is above every name, even that he should be the head of the elect in glory: but *the Son*, as *presenting himself* to do *the will* of the Father, *acquiescing* in that *promise*, and in fine, requiring *the kingdom* and *glory promised* to him.

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"Christ himself speaks of this compact in express words.* Καγω διατιθεμαι ὑμιν, καθως διεθετο μοι ὁ πατηρ μου βασιλειαν. *And I engage by covenant unto you a kingdom, as my Father hath engaged by covenant unto me.* In which words the Lord Jesus says, that by virtue of some covenant or disposition, he obtains a kingdom, as we also obtain it by virtue of the same.

"And Heb. vii. 22. where he is said to be κρειττονος διαθηκης εγγυος, *a surety of a better covenant* or *testament*. But he is called the Surety of a testament, not principally on this account, because he engages *to us for God* and his promises, or because he engages *for us* that *we shall obey*; as Moses intervened as a surety between *God* and *the Israelites*.* For by how much Christ was greater than Moses, in so much he was also a surety in a more excellent manner. His suretiship consists in this, that *he took upon himself to perform that condition*, without which, consistently with the justice of God, the grace and promises of God could not reach unto us; and which being performed, they were infallibly to come to the children of the covenant. Unless then we would make void the suretiship of Christ, and gratify the Socinians, the very worst perverters of the scripture, it is necessary we conceive of some covenant, the conditions of which Christ took upon himself; engaging in our name with the Father, to perform them for us; and which, having performed, he might engage to us for the Father, concerning grace and glory to be bestowed upon us.

"Moreover,† Paul mentions a certain διαθηκην, *covenant*, or *testament*, *that was confirmed before of God in Christ*. Where the contracting *parties* are on one side *God*, on the other *Christ*; and *the agreement* between both is ratified. But lest any should think, that Christ is here only considered as the *executioner* of the *testament* bequeathed to us by God, the apostle twice repeats, that *Christ was* not *promised to us*, or that *salvation was not promised to us through Christ*, though that be also true; but that *the promises were made to Christ himself*.‡ That *Christ was that seed*, ὡ επηγγελται, *to which he had promised*, or *to which the promise was made*; namely, concerning the inheritance of the world, and the kingdom of grace and glory. It is evident therefore, that the word διαθηκη does here denote some *covenant* or *testament*, by which something is promised by God to Christ. Nor do I see what can be objected to this, unless by

* Luke xxii. 29.

* Exod. xix. 3—8. † Gal. iii. 17. ‡ Gal. iii. 16.

Christ any one should understand *the head*, together with *the mystical body*, which with Christ is that *one seed*, to which the promises are made. This indeed we shall very readily admit, if it also be admitted, that Christ, who is the head, and eminently the seed of Abraham, be on no account excluded from these promises, especially as the promises made to his mystical body, ought to be considered as made also to himself; since he himself too *hath received gifts for* [*in*] *men.**

"Nor ought those places to be omitted, in which explicit mention is made of the *suretiship* of Christ; as Psal. cxix. 122. *Be surety for thy servant for good;* that is, as surety receive him *into* thy protection, that it may be well with him. In like manner, Is. xxxviii. 14. *I am oppressed, undertake for me;* be to me a surety and patron. And that none but Christ alone could thus undertake, God himself says, Jer. xxx. 21. *Who is this that engaged* [*in*] *his heart*, or quieted his heart by his suretiship, or *sweetened his heart*, by a voluntary and fiducial engagement, or, in fine, *pledged his* very *heart*, giving his soul as both the matter and price of suretiship (for all these are comprised in the emphasis of the Hebrew language) *to approach unto me*, that he may expiate sin? These words also point out what that suretiship or undertaking was, which David and Hezekiah sought for; namely, a declaration of will to approach unto God, in order to procure the expiation of sins.

"In fine, we may refer to this point, what is to be found, Zech. vi. 13. *The counsel of peace shall be between them both;* namely, between the *man*, whose name is *the Branch*, and Jehovah: for no other pair occur here.

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"I consider *three periods*, as it were, of this compact. Its *commencement* is to be sought in *the eternal counsel* of the adorable *Trinity:* in which *the Son* of God was constituted by *the Father*, with the approbation of *the Holy Spirit*, the Saviour of mankind, on this condition, that in the fulness of time, he should be made of a woman, and made under the law; which *the Son undertook* to perform. Peter has a view to this when he says,† that Christ *was foreordained before the foundation of the world.* To this purpose is also, what the Supreme Wisdom testifies concerning itself,‡ *I was set up* [anointed] *from everlasting;* that is, by my own and the will of my Father, which is one and the same, I was appointed to the performance of the mediatorial office in time. Paul likewise declares, that *we were chosen in Christ before the foundation of the world.*§ Consequently, Christ himself *was constituted from everlasting, the head* of those that were to be saved, and *they were given unto him*,‖ for whom he was to merit salvation, and in whom he was to be glorified and admired. From this constitution, the Son from everlasting bore a peculiar relation to those that were to be saved. Hence the book of life is, by a special appropriation, ascribed to *the Lamb*,¶ as containing a description of the peculiar people assigned to *the Lamb* from all eternity. Hence also it was, that God, in his amazing wisdom, so ordered many things in man's state of innocence, that the attentive remembrance of them after the fall, and the comparing them with those things which were afterwards revealed, might have reminded man of this divine counsel.

"The *second period* of this covenant I place in that *intercession* of Christ, by which, immediately upon the fall of man, he offered himself to God, now offended by sin, actually to perform those things, to which he had engaged himself from eternity; saying, Thou hast given them

* Psalm, lxviii. 19.

† 1 Pet. i. 20.
‡ 1 Prov. viii. 23.
‡ Eph. i. 4.
§ John xvii. 6.
‖ Rev. xiii. 8.

to me, I will make satisfaction for them: and so making way for the word of grace to be declared to, and the covenant of grace to be made with them. Thus Christ *was actually constituted Mediator* and *declared* as such immediately after the fall; and *having undertaken the suretiship*, he began to *act* many things belonging to the offices of a Mediator. As a *Prophet*, and the interpreter of the divine will, he even then, by his Spirit, revealed those things which relate to the salvation of the elect, and by his ministers published them.* Nay, he himself sometimes appeared in the character of an *angel*, instructing his people in the counsel of God. As a *king*, he gathered his church, and formed to himself a people, in whom he might reign by his word and spirit. For it was *the Son* of God, who said to Israel, Exod. xix. 6. *Ye shall be unto me a kingdom of priests*, and who, with more than *royal pomp*, published his law on mount *Sinai*,† and whom *Isaiah* saw sitting as *king upon a throne*.‡ As a *Priest*, he took upon himself the sins of the elect, *to be expiated by the sacrifice* of his body, which was to be fitted for him in the fulness of time. In virtue of this, as being a faithful surety, he likewise *interceded* for the elect, by declaring his will, that they might be taken into favour, saying, *Deliver them from going down to the pit, I have found* λυτρον, *a ransom*.§ For what *angel* could speak thus, but *the angel of the covenant?* who even then was called *an angel*, before his coming in the flesh, because he was accomplishing what depended upon that future mission.

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"The *third period* of this compact is that, when on his *assuming human nature*, he suffered *his ears to be bored*;‖ that is, engaged himself as a voluntary servant to God, from love to his Lord the Father, and to his spouse the church, and his spiritual children (for the ears of such voluntary servants were bored;)* γενομενος υπο νομον, *was made under the law*,† *subjecting himself to the law:* which he solemnly testified by his *circumcision*, on the eighth day after his birth, whereby he made himself *a debtor to do the whole law*."‡

Thus it clearly appears, that there was a covenant between the Father and the Son, in which he undertook to be, in all the extent of the word, *a Redeemer* of the people who were given to him.

It only remains to remark,

V. That by Christ all his people are actually brought out of a state of sin and misery, into a state of salvation.

You will not understand that I now propose to go into a particular explanation how this is done. A large part of the subsequent answers in the catechism is employed in explaining these topicks, and to anticipate them would produce confusion. Let us then only dwell for a few moments on *the fact*, that Christ Jesus, the eternal Son of God, is the great agent in the work of our redemption, and that he has perfected it in behalf of his people.

In virtue of his undertaking for them, he is made to be "the head over all things to the church, which is his body." There is no gift of grace or glory bestowed on the church, or on any individual member, but it is, as it were, first given to Christ, and then comes to the believer from him —"Of his fulness have we all received, and grace for grace." It was for this purpose that "it pleased the Father that in him should all fulness dwell." As the people of Christ are given to him, and he gave himself for them, it is infinitely fit and reasonable, that they should receive all immediately from him. And

* Isa. xlviii. 15. 1 Pet. i. 11. and iii. 19.
† Acts. vii. 38.
‡ Chap vi. compared with John xii. 41.
§ Job xxxiii. 24.
‖ Compare Psalm xl, 7. with Heb. x. 5.

* Exod. xxi. 5, 6. † Gal. iv. 4.
‡ Gal. iii. 3.

this is calculated unspeakably to encourage and comfort them, while they are permitted and required to look for all that they need, from the hands of their kinsman Redeemer, who has identified himself with them: and they also hence receive every possible assurance that the work of their redemption and salvation has been fully wrought out for them, shall be effectually wrought in them, and shall be completed in eternal glory and felicity;—because the whole has been engaged for by God's eternal Son, whom no enemy can resist or disappoint.

The efficacy of this work of Christ, was just as great, although not so clearly revealed, before, as after, his coming in the flesh. It is the prerogative of God, to call things that are not as though they were. Christ was "the lamb slain from the foundation of the world." The efficacy of his undertaking and atonement, was coeval with the fall of man. He was promised to our first parents as "the seed of the woman who should bruise the serpent's head." His character and his atonement were shadowed forth under the Mosaick dispensation, by a variety of symbols and sacrifices—These all pointed to Christ and his sacrifice; for the apostle expressly declares, "they were a shadow of good things to come, but the body was of Christ." To Christ, therefore, all who are saved, the ancient and the modern, the Jew and the Gentile, the infant and the aged, owe entirely and equally, their redemption and their eternal inheritance.

Two short reflections on what you have heard, shall close this lecture.

1. Reflect on the self-moved goodness, mercy and condescension of God, in the covenant of grace. On this let me counsel you to dwell in your meditations, more—far more—than on the inscrutable decrees of Jehovah. To *Him*, those decrees—those "secret things belong;" while to *us*, it belongs to wonder, admire, adore and love, in attentively contemplating the "revealed" truth, that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved." Remember, I repeat it, that this is plain revealed truth; in which the benignity of God, manifested to our world, is exhibited as inconceivably great. He "*so* loved the world," that "he spared not his own Son, but delivered him up for us all;" and this when we were hardened and unrelenting rebels against Himself. This is indeed benevolence, compassion, and a stoop of mercy, without any parallel—without any thing to which we can even resemble it. Those who oppose our sentiments, often represent us as exhibiting the ever blessed God as an arbitrary, inexorable, and vindictive Being—Nothing can be farther from the truth. We do indeed plead for all the Divine attributes, and are careful not to deny one in order to establish another. Hence we maintain the perfect foreknowledge and entire sovereignty of God, that we may not impeach his wisdom, nor derogate from his supreme disposing power. But at the same time, we maintain the infinite goodness of God. We believe with the Apostle John, that "God is love." We represent this love as the first spring and source of the whole plan and work of redemption—that it was the inconceivable love of God that provided the Saviour, and "gave him up," to all that he endured in the work of our redemption. If our opponents will represent this part of our system as inconsistent with the other—we will ever deny it; and reply, *that* is your consequence, not ours. We believe, and so do you, that many of the ways of God are unsearchable. We believe that the things in question are perfectly reconcilable, although for the present we cannot tell *how*. We believe, from the word of God and the dictates of reason, facts and truths

which we cannot fully reconcile. But we will not deny any of the facts or truths, because we cannot show exactly how they quadrate with each other. But on the fact that God is love, and the fountain of all goodness, grace, and mercy, it is our delight to dwell. We love to contemplate it by itself; yea, we love to inculcate it, till our own minds, and the minds of those we address, are filled with admiration, and warm with gratitude and affection, to the infinitely best as well as greatest of all beings.

2. Reflect on our infinite and endearing obligations to the Saviour. When "there was none to help—none to uphold," then he said, "Lo, I come to do thy will, O God." But for this intervention of the Saviour in our behalf—an intervention which was perfectly voluntary on his part, and to which he was under no obligation—but for this, the whole race of man, like the whole host of rebel angels, must have perished without remedy and without hope. What mortal can think of this, and not feel that his obligations to the Saviour are beyond all expression! But especially, when we consider the astonishing price of our redemption, and that the Saviour had a clear and perfect foresight of it—a perfect foresight of the ineffable humiliation, sufferings and death, that would be indispensable in executing the undertaking for which he made himself responsible, and yet that he cheerfully assumed it, and steadily persisted till he had fully performed it—what tongue of men or angels, will ever be able to utter his love and compassion, or the endearing obligations which bind redeemed sinners to their great Deliverer! This doubtless will be a theme for the songs and harps of saints and angels, while the eternal bliss of heaven shall endure. And O! how hard, my dear youth, must be that human heart, how lost to every worthy sentiment, how base, how vile, which feels nothing—glows not, melts not, moves not with one pulse of gratitude and love—when this unutterable goodness, kindness, and compassion of the Saviour, is made the subject of contemplation! Is such the state of any heart in this assembly? If it be, how great must be the change wrought upon it, before it can be reconciled to God! May every such heart be shocked, and humbled, and tremble, at its vileness—may it be broken and bleed, that it may at length be healed by the application of the atoning blood of Christ—Amen.

ON THE ATONEMENT.

No. III.

My dear Brother,—In my last letter it was, I hope, fairly proved, that the doctrine of the new school has no advantage over that of the old, in respect to a general and free preaching of the gospel, and an unfettered and unreserved offer of salvation to all men. We can invite all to come to Christ, as sincerely as any of our brethren. We can offer salvation to all, as freely as they; and hold out as many inducements and encouragements to incline the perishing to come to the munificent feast which grace has prepared. We can exhibit the promises in all their fulness and riches, as well as they; and thunder out the denunciations of a righteous God, against all who disbelieve the gospel and reject the Saviour.

3. But the advocates of *indefinite* atonement claim that their views correspond best with the freeness and sovereignty of divine grace, displayed in the recovery of fallen man.

They contend that, to represent the death of Christ as a real and complete satisfaction to divine justice for the sins of his people, is to set aside the grace of God in their salvation. If, say they, salvation was really purchased for them by the Redeemer's sacrifice, then salvation must be granted to them as a matter of *debt*, and not as a *free and*

gratuitous gift; and besides, as the price has been paid and accepted, justice requires that all for whom it was paid, should be immediately justified and released from captivity.

In reply to the latter part of this statement, I shall here observe briefly, that the scheme sketched by the wisdom of our opponents, is not the plan devised by infinite wisdom. That sinners should be justified before they were born, and be released from condemnation as soon as they came into the world, was no part of Jehovah's plan. It was the pleasure both of the Father who gave them to his Son to be redeemed, and of his Son who bought them with his blood, that they should remain under the curse of the law, until they should believe on the Redeemer. Then, and not till then, are they, or can they be, justified. This was the plan of infinite wisdom; and so it is drawn by the pen of inspiration. Christ paid the price of our redemption, that the benefits of it might be applied to his people in the way and time determined on by divine sovereignty: and surely he had a right to arrange the economy of salvation, as was most pleasing to himself.

In regard to the former part of the statement, examination will show, that the objection, if it have any force, will apply to the doctrine of the *new*, as well as to that of the *old* school. Man was fallen; and God, in infinite mercy, determined to save him. But a mighty obstacle was in the way of his salvation. It must be removed, or man must perish. None in heaven or on earth, among all the creatures of God, is able to remove it. The Son of God alone is equal to the stupendous undertaking; and even he can accomplish it in no other way than by humiliation the most profound, and sufferings the most overwhelming. His obedience unto death is required, to make it consistent for a righteous God to exercise his mercy in saving sinful men. Now, it cannot be denied that the inspired writers speak of the Saviour's death as an invaluable price, by which his people were purchased. "For," says Paul, "ye are bought with a price: therefore, glorify God in your body and in your spirit, which are God's." 1 Cor. vi. 20. By the same motive does Peter enforce a holy and heavenly conversation: "Forasmuch as ye know that ye were not *redeemed* with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the *precious blood* of Christ as of a lamb without blemish and without spot." 1 Pet. i. 18, 19.

By his death *we* say that Christ satisfied divine justice for all true believers: and our *brethren* say, by his death Christ made an exhibition of divine justice, and satisfied *publick* justice, so that God can now save all who believe. But if we view his death in either light, it will appear that it was the *procuring cause* of our salvation; and that without the intervention of his fearful sufferings, none of our guilty race could have been saved. The death of Christ our brethren represent as being a *substitute* for our sufferings, and some, if not all, will allow it to have been an equivalent for them. If then the justice of God, call it what you will, *publick* or *distributive*, required the amazing sufferings of his own Son for the salvation of sinners, and he, by them, actually satisfied the demands of justice; where, to adopt their own language, we ask, is the free and sovereign grace of God in a salvation thus dearly bought? The objection then applies to the doctrine of the *new* school, as well as to that of the *old*.

When it is affirmed that sinners are saved by *absolute* grace, our brethren do not mean that salvation is bestowed on them *without respect to the atonement of Christ;* for they affirm an atonement to have been so necessary, that none of our sinful race could, without the death of Christ, have been saved consistently with the glory of the Supreme Ruler of the universe. Where then, we

again ask, is the grace of God, in salvation procured by so costly a sacrifice?

A writer, I know not where to place him, says, if I understand him, that the sufferings of Christ were not a full equivalent for the execution of the penalty of the law on those who are saved; because this would be destructive to the grace of God in our salvation. Now, if this objection have any weight, it must depend on the assumption, that so far as the sufferings of Christ were necessary to our salvation, the grace of God is diminished: because if a full equivalent for our sufferings, or a complete substitution for them, be wholly inconsistent with the freeness and sovereignty of divine grace, then, for the same reason, a partial equivalent, or a partial substitution for them must be, in its degree, inconsistent with the freeness and sovereignty of divine grace. What consequence follows? Clearly this: if we had been saved, without the intervention of the death of Christ, by a sovereign act of Jehovah in remitting our sins, there would have been a *more* glorious display of free and sovereign grace. But who that has read the scriptures attentively, does not know that such a conclusion would be at war with the strains in which they celebrate redeeming love? Do they not teach us to consider the method of saving sinners, through the humiliation and death of the Son of God, as affording the highest display of divine love and mercy? Hear our Lord himself: "God *so* loved the world, that he *gave his only begotten Son*, that whosoever believeth in him should not perish, but have eternal life." Hear his Apostle John: "Hereby perceive we the love of God, because *he laid down his life* for us." "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love; not that we loved God, but that he loved us, and *sent his Son to be the propitiation for our sins.*" Now, these declarations are manifestly based on the fact, that a richer and more glorious display of divine love has been made in our salvation, through the incarnation, sufferings and death of Christ, than could have been made in saving sinners without so costly a sacrifice; and that grace is magnified, not in proportion as the Saviour's sufferings are diminished, but rather in proportion as they are increased. The exhibition of the Father's love brightens at every step in his Son's humiliation; and shines with the greatest splendour, when the Lord of glory, in the midst of the preternatural darkness, suffering under the hidings of his Father's face, is heard to exclaim, "My God, my God, why hast thou forsaken me?" and then bows his head and gives up the ghost.

This objection, then, militates against the plain language of holy scripture, which teaches us that, if we would form exalted views of Jehovah's infinite love and sovereign grace, we are not to diminish the Redeemer's sufferings, but look at them in all the extent of agony, terror and dismay to which they were carried by divine justice. "He that SPARED *not* his OWN Son, but *delivered him up* for us all; how shall he not with him also freely give us all things?"

We believe, my dear sir, you well know, all the benefits of salvation to be the fruits of Christ's death, and purchased by him for all who will accept them; and yet, in perfect consistency, we believe that they all flow from unmerited grace and infinite love. Both these propositions are plainly taught in holy scripture.

1. The inspired writers represent every blessing of salvation as the fruit of Christ's death.

Forgiveness is the fruit of his death. "In whom we have redemption through his *blood*, even the forgiveness of sins, according to the *riches* of his *grace*." Ephes. i. 4. "And be ye kind one to another, tender-hearted, forgiving one another, even as God for *Christ's sake* hath *forgiven* you." Ephes iv. 3. *Re-*

conciliation is the fruit of his death; "And all things are of God, who hath *reconciled us to himself* by *Jesus Christ*," and hath given to us the ministry of reconciliation, to wit; that God *was in Christ* reconciling the world unto himself, not imputing their trespasses unto them. 2 Cor. v. 18, 19. "And, having made peace through the *blood* of his cross, by him to *reconcile* all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled, in the *body* of his flesh through *death*, to present you holy, and unblameable and unreprovable in his sight." Col. i. 20—22. *Justification* is the fruit of his death. "Being *justified* freely by his grace, through the *redemption* that is in Christ Jesus." Rom. iii. 23. *Peace* is the fruit of his death. "But now, in Christ Jesus, ye who sometimes were afar off are made nigh by the blood of Christ. For he is our *peace*, who hath made both one, and hath broken down the middle wall of partition between us." Ephes. ii. 13, 14. *Adoption* is the fruit of his death. "But when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the *adoption* of sons." Gal. iv. 4, 5. *Sanctification* is the fruit of his death. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it, that he might *sanctify* and cleanse it by the washing of water, by the word." Ephes. v. 25, 26. The *heavenly inheritance* is a fruit of his death. "And for this cause he is the mediator of the New Testament that, by means of death, for the redemption of the transgressions that were under the first Testament, they which are called might receive the promise of *eternal inheritance*." Heb. ix. 15. "For the wages of sin is death; but the gift of God is *eternal life* THROUGH JESUS CHRIST OUR LORD."

From these texts of holy scripture, it appears undeniably, that all the blessings of salvation come to us as fruits of the Redeemer's death; and as his death was the *price* which he paid for them, it must conclusively follow, that they were all purchased for believers by his death.

2. But the inspired writers, while they teach this truth so fully, teach with equal plainness and fulness, that all the blessings of salvation are the *fruits of free and sovereign grace*. In the present discussion it is unnecessary to go into any laboured proof of this point; because it is freely and cordially admitted by our brethren, from whom we differ in our views of the atonement. Were proof required, it might, by an induction of particulars, be shown that each benefit of salvation is attributed to the free and abounding grace of God. "By *grace* are ye saved, through faith; and that not of yourselves: it is the gift of God." Ephes. ii. 8. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and the renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his *grace*, we should be made heirs according to the hope of eternal life." Tit. iii. 5—7.

Now, as the scriptures teach us that we are saved by the death of Christ, or that all the blessings of salvation were purchased by his blood; and teach us also that we are saved by free grace, or that all the blessings of salvation flow from unmerited mercy; if there be any difficulty in reconciling these two doctrines so fully and distinctly taught in the scriptures, the difficulty manifestly grows out of the revelation of an omniscient God. It is our duty in humble submission to his infallible teaching, to receive both truths, how irreconcilable soever they may appear to our feeble understandings. A little more light, and difficulties of this kind would vanish. What

mysterious doctrine of the Bible would be received by us, if it were not received till all difficulties attached to it were removed? Who can fully explain the doctrine of the *Trinity*, the doctrine of the *incarnation* of the Son of God, the doctrine of *divine influence?* Yet every Christian believes them.

But the scriptures contemplate no difficulty in regard to these two important truths; they consider them as perfectly consistent and harmonious: for they exhibit them in close connexion in the same verses; as will appear from a reference to the texts just quoted. "In whom we have *redemption* through his *blood*, the forgiveness of sins, according to the *riches* of his *grace*." Here the blood of Christ is represented as the *price* of our redemption; and yet forgiveness is represented as flowing from the *riches* of *divine grace*. Again: "Being justified *freely* by his *grace* through the *redemption* that is in Christ Jesus." Here justification is attributed to the free grace of God; and at the same time it is attributed to the *redemption* of Christ, or to his blood, which is the *price* of our redemption. Again: "That as sin hath reigned unto death, even so might *grace* reign through *righteousness* unto eternal life." What is the meaning of this passage? Plainly this: As sin, the procuring cause of every evil, reigns in all the calamities brought on our guilty world, and extends its destructive ravages unto death; so grace, the original spring of our salvation, reigns, through the *righteousness* of Christ, the procuring cause of every blessing, from the beginning to the consummation of salvation.

We cannot, my dear brother, but feel surprised that any should apprehend an inconsistency between the two propositions—that the righteousness of Christ is the *procuring* cause, and divine grace the *original spring*, of our salvation.

The scriptures, you know, set OUR *works* and the *grace* of God in opposition; and represent salvation by works, and salvation by grace as being wholly incompatible. "And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work." Rom. xi. 6. But, while this opposition between grace and our works, as the procuring cause of salvation, is abundantly exhibited by the inspired writers, no where, not in a single passage, do they set the grace of God in opposition to the *works* or *righteousness* of Jesus Christ.

To the great Redeemer, the covenant of redemption was indeed a covenant of works. His obedience unto death was the very work the law demanded of him as our *Surety;* and consequently *to Him* the reward was not of *grace*, but of *debt;* a reward secured by the promise of his Father to him, for the glorious services he had done in execution of his mediatorial office. At the close of life, when offering up his intercessory prayer for his church, HE could say, "Father, I have glorified thee on the earth; I have finished the work thou gavest me to do:" and on the ground of his obedience utter that divine language, "Father, I *will*, that they also whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world." John xvii. 4. 24.

But to *us* the covenant is *wholly* of grace; inasmuch as it secures to us all the blessings of salvation, not on the footing of *our own works*, but on the footing of our Redeemer's righteousness. All is the fruit of grace. It was grace that planned our salvation. It was grace that chose us in Christ before the foundation of the world. It was grace that accepted the mediation of Christ. It was grace that provided the Mediator in the person of God's own son. It was grace that revealed the wonderful plan of redemption. It is grace that offers salvation, and grace that applies it. It is

grace that remits our sins and justifies us when we believe in Christ. It is grace that begins the work of sanctification; grace that carries it on; and grace that crowns it with glory. To our own salvation we do not contribute a *particle* of *merit*. It is not for *our righteousness*, but purely for the *righteousness of Christ* that we are saved.

I am, &c.

FOR THE CHRISTIAN ADVOCATE.

EXPOSITION OF ROM. VIII. 19—23.

The writer of this expository essay, near forty years ago, after having had some acquaintance with the New Testament, both in the original language and in a translation, determined to read it carefully in the common English version; with a view to see if he could not get a better understanding of some parts of it than he then had, by giving a close attention to the scope and design of the inspired writers, in the several passages which at first sight might appear obscure—And he takes leave, by the way, to recommend this practice to all who may see what he now writes.

In pursuing the plan that has been mentioned, the Epistle to the Romans came under review. The first part of the eighth chapter appeared to be very plain, and very important and precious. But at the 19th verse an obscure passage was observed to commence, and to extend to the 23d verse inclusive. It was not seen how the discussion here introduced was to be understood, when taken by itself; nor how it was naturally connected, either with the preceding or subsequent verses—In a word, it seemed to be a dark and detached passage. By meditating on the Apostle's language, however, it was soon perceived that to understand his scope, it was essential to ascertain clearly the meaning of the word *creature;* (κτισις in the original) because it is on this word that the sense of the whole passage manifestly hinges. At length, after some perplexity, the concluding part of the 23d verse, "waiting for the adoption, to wit, the redemption of OUR BODY," seemed to throw a gleam of light over the whole, by suggesting that *the creature* might mean *the human body*, or *the material and animal part* of man's nature. This led to a more exact and critical examination of these verses, first in the common version, and then in the original. The result was, a pretty strong persuasion that the thought which first occurred would furnish a key to the real meaning of the Apostle, in a paragraph which has generally been considered as difficult of explanation as any in his writings. This persuasion has since been strengthened, by finding it approved by a considerable number of the writer's friends; some of them skilled in Biblical criticism, and well versed in the Greek language. The interpretation of the passage, however, which the writer proposes, he has never found adopted or favoured, by any Biblical commentator that he has hitherto had an opportunity to consult.

As already intimated, it is essential to the exposition contemplated, that the original word κτισις, may, without perversion, be considered as a term used by the Apostle to designate the *material and mortal* part of human nature; or the *body* of man, as contradistinguished from his *immaterial and immortal spirit*. Κτισις, as well as the verb (κτιζω) from which it is derived, is, it is well known, a word of various significations. Schleusner assigns to it, in the New Testament, five distinct, though related, meanings; and Parkhurst enumerates six. The commentators have taken a still wider range. The author, whoever he was, of the exposition of this passage which appears in what is called *Henry's Commentary*, supposes that by *the creature*, or κτισις, we are chiefly to understand, throughout this whole passage, *the brutal and inanimate creation;* and actually favours the monstrous supposition that all

brutes, if not all animals whatsoever, will be reanimated, immediately before the final judgment. Whitby thinks that by κτισις we are to understand *the Gentile world.* Doddridge, in his paraphrase, renders it *the whole creation,* and in a note seems to think it especially refers to the *whole unevangelized world.* Scott understands by *the creature* "the whole *visible* creation." Macnight says, "κτισις in this passage signifies *every human creature;* and afterwards, in a note on the 22d verse, says a little more particularly, that we are to understand by it "*mankind,* in general, Jews as well as Gentiles." Pool's Synopsis gives, from various commentators, the following senses of this remarkable term; namely, *angels, man in general, christians, the whole human race, especially the gentiles, the whole visible creation*—Some of these senses, it will be observed, are the same as those adopted by commentators previously mentioned. On the whole, it appears that the learned men who have translated and commented on the passage under consideration, have thought themselves at full liberty to consider the word κτισις as applicable to *any created thing, or being,* whatsoever; and that it was only necessary to consider, among created beings, which would best serve to explain the reasoning of the sacred penman in this place.

To consider κτισις, then, as used by the apostle to denote the *bodily frame* of man, is only to take the same liberty that has been taken by commentators and criticks of the most distinguished name. But let us see if we cannot assign satisfactory reasons for giving this meaning to the term, in preference to every other.

1. This construction accords well, if not the best, with the strict and primitive meaning of the word κτισις. The verb κτιζω, from which the noun κτισις is derived, not only signifies primarily *to create out of nothing,* (which as Parkhurst justly remarks, is a sense purely Hellenistical) but also, and especially, *to form or fashion out of pre-existent matter;* or *to frame a structure, from materials previously prepared.* Hence it is used by our Apostle, 1 Cor. xi. 8, 9, in speaking of the formation both of man and woman. Now woman we know was formed from a part of the pre-existent frame of man: and it is expressly said, Gen. ii. 7, that the corporeal part of man was formed "out of the dust of the ground." From this pre-existent matter, or material previously prepared, his bodily form was fashioned, while his immortal spirit, we are told, was not so formed, but came *immediately* from his Creator—God "breathed into his nostrils the breath of life, and man became a living soul." Κτισις then, following the sense of the verb from which it is derived, as it does, not only by the general rules of derivation, but by the express showing of the Lexicons, applies, not we admit exclusively, but in one of its most strict and primitive senses, and in the most frequent usage of the sacred writers, to something that is *formed out of pre-existent matter,* or that undergoes a change from *a pre-existent or previous state.* Hence it follows, that in giving it the construction for which we plead, we do not *pervert* the meaning of the term. On the contrary, we give it that meaning which is *strict and primitive*—And let it be observed, that this is a meaning from which it is made to depart, by most of the various renderings which, as we have seen, have been given it by others.

It may further be remarked, that the sentence past on man at his first apostacy was, "for dust thou art, and to dust thou shalt return." That which had been formed out of pre-existent matter, is here sentenced to return to its primitive state: And at the period of "the redemption of the body," spoken of in the conclusion of the passage before us, this dust shall again resume a bodily form; that is, be again *created out of pre-existent matter,* or be *formed into a*

structure, out of materials already existing. Hence it appears that the sense of κτισις, for which we plead, is *peculiarly appropriate* to the corporeal part of man's nature; since not *once* only, but *twice*, it will have been formed out of that which had a previous existence. It may perhaps be observed that in the 22d verse, where the Apostle extends his views to "the whole creation," as our translators render the words πασα ἡ κτισις, the construction we contend for cannot be maintained. In regard to this we remark, that we have admitted that the Hellenistick sense of κτιζω is sometimes to *create out of nothing*; and if we should suppose that the apostle here changes, or extends the meaning of κτισις, it would be easy to refer to numerous examples of a similar change, or extension of the meaning of terms, in the writings of St. Paul. But it is believed that we do not need the aid of this remark. It has been justly observed by criticks, that our translators have often, for some reason or other, "put the worse rendering in the text, and the better in the margin;" and it is believed that they have done so here—The marginal reading is "every creature," and this is certainly more literal, as well as more accordant with the rendering of κτισις which they had before given, than the words "the whole creation." It seems reasonable to believe, that although it be true in itself that the very "ground is cursed" in consequence of man's sin, and that there might be here some reference to this, yet the direct and special reference of the Apostle, when he speaks of "groaning and travailing in pain," is to the sufferings which are endured by mankind in general, and by many of the inferior animals, in consequence of the first apostacy, and the subsequent abuse of them by man, as well as of their use for food—all of which have arisen out of the primitive apostacy. But it surely does not follow, because the inferior animals suffer in consequence of man's sin, that they will be reanimated and rendered immortal at the resurrection of the just. The glorious resurrection and reward of the saints, are altogether owing to their connexion with the Redeemer; but between him and the inferior animals no such connexion has ever existed. We admit, indeed, that there are difficulties in accounting for the sufferings of inferior animals; but the solution of these difficulties belongs not to the present discussion.

2. It is believed, as we have already hinted, that if we translate κτισις as is here proposed, we shall preserve a beautiful coherence between the passage under consideration, and the verses which precede and follow it, which must otherwise be in a great measure destroyed; and also give a unity and consistency to the several parts of the passage itself, which cannot in any other way be maintained. Let it be remarked that in the 15th verse the Apostle begins to speak of the *adoption* of believers, and represents, in what follows, that its full benefits are not to be received till "the redemption of the body"—the last words of the 23d verse; where the *beginning* and the *end* of what he says on this subject of adoption, are strikingly brought together. To this general topick, then, all the intermediate verses have some reference, either direct or remote. In the 16th and 17th verses the Apostle speaks of the high privileges of the "children of God," his *adopted* sons. In the 18th verse, he speaks of their sufferings in "this present time;" and then, agreeably to a method of writing often to be met with in his epistles, and particularly in this letter to the Romans, he goes into an explanatory digression relative to these sufferings, which he finishes by showing, as already observed, at the close of the 23d verse, that their complete termination is not to be expected, till the full benefits of *adoption* shall be received—till body and soul shall be glorified together, in the resurrection at the last day. Of this glorious consummation he then proceeds to

speak, in the 24th and 25th verses, as the object both of the Christian's hope and patience.

Let it farther be remarked, that the *body* of man was originally formed for immortality. Death was not the original "debt of our nature," as it is now sometimes called—It is only the debt of that nature, which has been contracted by sin. By sin all the sufferings and diseases of the body, as well as its final dissolution, have been brought upon man; and from a sinful body, with its corruptions and lusts, the sufferings of the renewed man are chiefly derived. It is therefore with peculiar propriety and beauty, that, according to our interpretation of the word κτισις, the Apostle, after having mentioned the sufferings of believers in "this present time," makes a short digression, to show *how* they were introduced; how great has been their extension; how they will cleave to believers till death; and how all will be infinitely more than compensated, when the suffering, polluted, and dying *body*, shall be raised "a glorious body;" be indissolubly united to the happy spirit, and both be admitted, in the bliss of heaven, to the full inheritance of the sons of God.

Let it be still farther remarked, that the Apostle, from the 14th verse of this chapter to the end of it, is speaking *exclusively* of true believers. Whatever he says, therefore, of the human body, in this part of his letter, relates only to the bodies of the saints; except in the 22d verse, where, for the purpose of illustration, he refers incidentally to the general effects of man's sin, on the whole sensitive and material creation.

Let it finally be observed, that the author of this essay does not propose to change the translation of the word rendered *creature* in the common version, into the phrase *our bodily frame*. He proposes no change in the translation, but only to show what is the *meaning* of the word *creature* in this passage. And he is very sensible that there will appear to the cursory reader a disagreeable *awkwardness*, in substituting a phrase consisting of three words, for something otherwise expressed by a single term. Yet the true test of a definition or explanation is, that it may take the place of that which is defined or explained; although this can seldom be done without the sacrifice of conciseness, and elegance of expression. To this test it is wished to put the explanatory phrase *our bodily frame;* and the writer must beg the reader to dismiss, as much as he can, all regard to sound and to neatness of expression; and to consider simply, whether the substitution of the phrase for the single term, will not free the passage from obscurity, and bear to be carried throughout the whole.

After these remarks, in which verbal criticism has been unavoidable, we shall give the common version of the passage we consider, with the proposed interpretation of κτισις, subjoined in brackets wherever the word *creature* occurs; and then, in an opposite column, an exposition calculated to show, according to the views of the writer, the true and full meaning of the Apostle, and the peculiar pertinency which it is supposed is given to all that he says, by the new explanation of the word on which the whole is made to turn. By a careful attention to the first column, substituting what is contained in brackets instead of the word *creature*, wherever that word appears, the reader will be able to judge for himself, whether the substitution does, or does not, clear up the obscurity of the passage. In the second column, he will see in what manner the writer supposes the Apostle's meaning may be expanded and explained. The 18th, 22d, and 25th verses are introduced, merely to show the connexion of the expounded verses with those that precede and follow them. Some references will be made to notes at the end of the exposition, containing remarks which could not so conveniently be elsewhere introduced.

TEXT.

19. For the earnest expectation of *the creature* [our bodily frame] waiteth for the manifestation of the sons of God.

20. For *the creature* [our bodily frame] was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope.

21. Because *the creature itself* [our very bodily frame] shall be delivered from the bondage of corruption, into the glorious liberty of the children of God.

EXPOSITION.

18. For I reckon that the sufferings of this present time, are not worthy to be compared with the glory that shall be revealed in us.

19. For it is to be remembered that the creature, that is, our bodily frame itself, or the material and merely animal part of our nature, which is the seat and subject of so many of the sufferings of this life, and which must soon submit to an entire dissolution by death, may be said to wait, in earnest expectation,(*a*) for the manifestation of the sons of God at the resurrection of the just; when "the Lord Jesus Christ shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

20. For our bodily frame itself was originally designed for immortality, and was made subject to vanity—to frailty, sufferings, decay and death—not willingly—The extinction of animal life, the separation of the soul from the body, and the return of the latter to its original dust, is an object of dread, from which our nature recoils; and so far from willing or choosing this separation of the material and immaterial parts of our nature, it is, and has been from the first, regarded with a dismay which no human being can easily overcome. But, however reluctantly, our bodily frame was unavoidably subjected to disease and dissolution, by reason of the sentence of Him whose covenant had been violated, and whose threatened penalty of death had been incurred. Yet a merciful God did not sentence even this part of our nature to entire extinction, or to remain forever inanimate, but only to a temporary suspension of life, and in hope of being again animated and rendered immortal.

21. Because even this inferior portion of our nature, our very bodily frame, shall at length be delivered from the bondage of corruption, to which it has been subjected on ac-

TEXT.

22. For we know that* *every creature* [every bodily frame] groaneth and travaileth in pain together until now:

23. And not only they, but ourselves also which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the redemption, to wit, the redemption of our body.

* As before intimated, we here adopt the marginal reading.

EXPOSITION.

count of its defilement by sin; and as a constituent part of our complex being, it shall be brought, along with its companion the immortal spirit, into the glorious liberty of the children of God; which will indeed be complete and final, when both parts of our nature shall be for ever glorified together.

22. For, to enlarge a little on the subject, it may be observed that every creature that has a bodily frame, and even the earth itself, suffers under the curse which was inflicted for the sin of man. So that it may be said of the whole, and especially of unsanctified man, and of those animals whose bodily frame in many respects resembles our own, and on which the wants and vices of mankind have the most direct influence, that they groan and travail together, in pain, until now—Their sufferings have often been, and still are, so extreme, that they resemble those agonizing labours of childbirth; (*b*) to which our first mother was subjected, as a part of her punishment for transgressing the command of God, and which her sex have experienced in every succeeding age.

23. And not only they of whom I have just spoken,—unsanctified men, brute animals, and the whole earth on which we live—feel the sad effects of the original malediction which sin occasioned; but so extensive is the calamity and so absolutely impossible is it in the present life to escape it altogether, that we ourselves, the children of God as we all are, (*c*) and as such have the first fruits of the Spirit, in those holy consolations which are the earnest and pledge of eternal felicity—even we ourselves, do for the present groan within ourselves, under the various calamities, temptations, and trials, of this mortal state, and know assuredly that in a short time death itself will not spare us, more than the rest of mankind. Yet we have the blessed alleviation and support to know, that amidst all our present sufferings, and even in all that pe-

EXPOSITION.

riod which will intervene between death and the resurrection, we are only waiting for the full effects of our adoption, to wit, the redemption of our body; and the ineffable and unending bliss, which, as I have already shown, shall then be ours.

24. For we are saved by hope, but hope that is seen is not hope; for what a man seeth why doth he yet hope for:

25. But if we hope for that we see not, then do we with patience wait for it.

(*a*) Many criticks in sacred literature have remarked, that the Greek word αποκαραδοκια, here translated *earnest expectation*, "signifies the lifting of the head, and the stretching of the body as far as possible, to hear and see something very agreeable or of great importance, and therefore that it is fitly used to denote the greatest earnestness of desire."—MACNIGHT. Yet Schleusner, quoting Fischerus, condemns this criticism, and insists that the term signifies nothing more than simply *to hope for*, or *expect*.

(*b*) Gen. iii. 16. "Unto the woman he said, I will greatly multiply thy sorrow and thy conception: in sorrow thou shalt bring forth children; and thy desire shall be to thy husband and he shall reign over thee." Is it not reasonable to suppose that when the apostle spoke of the sufferings brought on the world by the sin of our first parents, and compared them to the cries and pains of a woman in travail, he had in his view the text of scripture here quoted, in which the sentence is recorded by which the sorrows of parturition were inflicted? Yet the criticism of Macnight seems to be well founded, that "the original word συνωδινει may be translated, *suffereth acute pains together*; for ωδινω does not signify *to bring forth*, but *to suffer pain in child bearing*. Accordingly ωδιν, from which this word is derived, signifies any acute pain whatever—Matt. xxiv. 8. Mark. xiii. 8."

(*c*) By "we ourselves" the apostle must here mean, not exclusively his fellow apostles and others who were of eminence in the primitive church, but all sincere Christians indiscriminately; because in the 24th and 25th verses, he applies what he here says to *all* who have the hope of the gospel, and who wait with patience for the full manifestation of the sons of God.

Miscellaneous.

THE MAN OF FALSE HONOUR.

The late duel at Washington city, between the Secretary of State and a Senator of the United States, has been a source of shame and mortification to every citizen of the American union, who understands wherein consists the true honour of his country; and of grief and anxiety to every sincere Christian, who sees in it the increase of our national guilt, and an example which will probably prove fatal to many of our unreflecting youth, by leading them to adopt the same disgraceful and murderous method of settling their disputes and

quarrels. No Christian advocate ought to be silent on such an occasion. He must forfeit his character, if he do not speak plainly and earnestly. Reserving therefore some further remarks to his view of public affairs, the editor of the Christian Advocate has determined to insert in this part of his work an exposure of the *principle* of duelling, and of its *horrible consequences.* This he will do by putting together some extracts from a sermon delivered to the youth of his charge, in the college of New Jersey, while he presided in that institution. The sermon has already been published at length, but has probably not been seen by most of the readers of this miscellany. The text of the discourse was, Mark vi. 26. "And the king was exceeding sorry; yet for his oaths' sake, and for their sakes which sat with him, he would not reject her." The character of the man of false honour was illustrated in that of Herod, as manifested by the murder of John the Baptist, in fulfilment of his oath to grant to Herodias, the daughter of his adulterous and incestuous wife, whatsoever she should ask, "even to the half of his kingdom." With these explanations, it is believed the extracts, taken from different parts of the discourse, will be sufficiently intelligible.

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It was infinitely absurd for a man so abandoned as Herod was, to pretend to feel a moral obligation to do a thing most unrighteous in itself, after disregarding every obligation to do what was right. How was it, then, that "for his oaths' sake" he was induced to act as he did? Must we believe that he was left of God to such a perversion of mind as really to think, and feel, and act, as if he were bound to keep bad oaths or promises, although he had violated, and was then living in the violation of the most sacred vows and engagements? Was he abandoned to such an infatuation, was he given up to such utter delusion, as actually to consider himself under some strange kind of obligation, to risk his reputation, to risk his life, and to act against the plainest principles of moral equity, rather than break the oaths he had made, or even give them another construction than that which his adulterous wife and her wicked daughter had chosen to put upon them? It certainly does appear, in fact, that such men as Herod was, will not unfrequently make an unlawful oath or vow, and keep it scrupulously, when they can be bound by no moral tie. They will bring themselves under an oath, or a curse, to do, or to forbear, a certain thing—a thing sometimes right and sometimes wrong in itself—and this engagement no consideration will induce them to violate. All this, however, may probably be resolved into that same *principle of false honour*, on which, as I apprehend, the whole conduct of Herod on this occasion must be explained.

I call that false honour which sets up a standard by which a man must think meanly or honourably of himself, and be so estimated by others, when, this standard is notwithstanding opposed to some plain and important principles of moral duty, as taught and sanctioned by reason, conscience, and the word of God. *Honour* always purports to be something that is noble, dignified or generous; and nothing surely can be *truly* so, which is characterized by the contrariety I have mentioned. It may be called honour, but it must be called so *falsely;* and therefore, without any harshness or exaggeration, it may be denominated *false honour.*

Now there have been men, in every age, who have been prone to establish such a false standard as we contemplate, and to make the point of honour consist in a strict conformity to it. Certain principles and practices, hostile to the duty which is due both to God and man, they, by a kind of tacit compact, agree to consider as marking the character of the man who acts honourably, spiritedly, nobly; and who of course renders himself worthy of the esteem, countenance and company of those

who, according to their classification, are men of honour. And on the other hand, those who will not conform to their principles and standard, they agree to consider and treat as mean spirited, contemptible and utterly disqualified for the regard and society of honourable men.

Some of the patrons of this system treat all religion with open contempt. But others profess to reverence its dictates generally; and some of them, like Herod, retain no inconsiderable sensibility of conscience. In all cases, however, they are manifestly practical infidels. They attempt to abrogate the divine commands by requisitions of their own, which diametrically oppose those commands. They establish a system of human opinion and a criterion of character, in direct hostility with that which God has prescribed, and which he has sanctioned, not only in his word, but in the natural conscience of man. Practically, therefore, they entirely set aside the divine authority, and rebel against their Maker, by exalting a rule of action, formed by themselves, into a superiority to that which has been given by Him.

Nor do these men permit any one who claims to be of their number to falter, whatever may be the consequences, in pursuing the course which they have marked out. They are the most rigorous and unmerciful exacters on earth, of a strict conformity and an unwavering regard to the rules which they have adopted. No matter if such a conformity and regard will, in any given instance, destroy a man's peace and happiness both for time and eternity, still they insist that he shall not hesitate; that he shall modify nothing; that he shall go straight forward; or else be branded as a man destitute of honour, and unfit for the society of gentlemen.

To this description of men it appears that Herod belonged, for their principles alone will explain his conduct. On his natal day, in a season of festivity, in which it was his object to make a pompous exhibition of every thing that might elevate him in that scale of estimation which measured the excellence to which he aspired, he had made such a promise as only a monarch could make, and had confirmed the promise by reiterated oaths. The fulfilment of these oaths was doubtless, in his expectation, to exalt him still more, and to make him the object of admiration and envy, with those whose opinion he most regarded. Such oaths were not to be broken or modified, whatever might be the hazard, the pain or the loss, which a strict compliance with them might produce. He could lose nothing that he valued so much as his honour. This is the standing remark which such men have ever made on such an occasion. What, therefore, though every principle of justice and morality, and every dictate of religion and humanity, forbade a compliance; what though he was "very sorry" that he had placed himself in this predicament, and perhaps would have given the half of his kingdom to be fairly delivered from it? still, when Herodias demanded the head of John, "for his oaths' sake he would not reject her." To have done so, while he retained his false rule of judging, would have sunk him in his own estimation, even though his power might have protected him, as probably it would, against the open sneers and insults of his associates. But their esteem and admiration was, in fact, the idol that he worshipped.

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Ah! it is a dreadful situation when a man has gone so far in vice, that he is in a sort compelled to go farther;—that he cannot retreat without shame and confusion, nor go forward without increasing his guilt and sealing his perdition. How cautiously, should the first steps be avoided which may lead to such a fearful issue!

But an alternative, after all, it has been supposed and said, was left to Herod, by the adoption of which he might have waved a compliance with the revolting request of Salome, without forfeiting his honour, even in the estimation of his companions. He

might, it has been suggested, have told her, that he felt himself at liberty, to make her a gift *more* valuable than that which she asked, though certainly not to make one that was *less* so: that seeing her disposed to wrong herself, by asking what he was sure she would eventually regret, he must interpose to prevent it, and would do so by granting her what he knew would afford her the most lasting satisfaction: and then, that he might have made her a present which would have been a proud display of his royal power and liberality.

It is not certain, however, that Herod had time or sobriety enough to think of such an alternative as this; nor, if it had been suggested, that either he or his companions would have judged that its adoption would preserve his honour. It is true, indeed, that those who claim for themselves exclusively the character of men of honour, do seem, at times, to go a good deal farther than their own principles require. But it must be recollected that those who have not been taught in their school, are probably not competent judges, either of their maxims or their feelings. The wretched monarch whose case we consider, had sworn to give Salome *whatever* she should ask. Now, to propose any thing else than what she did ask, might seem to reflect on her choice; and not to consist with that high and delicate regard to sex and rank, which men of honour always affect. It might also appear unprincely; as implying, either that he wanted the power, or else that he was afraid, to do what had been required: and to be afraid of any thing, except the loss of honour—afraid even of the wrath of Him "who is able to destroy both soul and body in hell," is what—I speak it with horror—is never permitted to a man of false honour, when that honour is at stake. The fact undoubtedly was, that the fidelity of John had given an offence to Herodias, for which she was resolved that nothing but his blood should ever atone. No gratification could be put in place of this; Herod knew it well, and probably they who sat with him knew it too. When therefore, this was asked, his honour, he thought, was concerned to grant it, without hesitation or evasion; because to do otherwise, would be considered as a reproachful shrinking from his promise and oaths, by those with whom he was associated. Yes—though the plain truth must appear like paradox or irony—a nice sense of honour required, in his opinion, that he should immediately kill the best man in his kingdom, and cause his reeking head to be brought in a charger to a royal banquet, and there that it should be formally delivered to the enchanting damsel, who had requested this princely present, and that she should take it and deliver it to her mother, who had prompted her to demand it. The point of honour required exactly this bloody proceeding, and admitted of no alternative. It was nothing, therefore, though the thing itself was shocking beyond all description—so shocking that we wonder how female lips could ever request it, or female hands help to execute it; nothing, though "the king was exceeding sorry" that he had sworn to comply with this request; nothing, though the compliance would strike at his character, safety and conscience, all at once; nothing, though it was forbidden by every law of God, of justice and of humanity—as a man of honour, he could not and would not refuse it. He did not refuse it—the holy Baptist was that night beheaded; and a sting was fastened in the bosom of this man of honour, which no time or efforts could ever extract, whose poison no art could mitigate, and whose corroding anguish, through the whole of subsequent life, was, we have reason to fear, the earnest only of the gnawings of that worm which should never die, and the torments of that fire which should never be quenched.

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From what has been said in regard to Herod, you may learn that the principles on which he acted, are the very same on which men of false honour act at the present time.

Consider the duellist. He has adopted a standard of honour, in opposition to the dictates of revelation, reason and conscience. In a hasty or unguarded moment, or perhaps, indeed, with coolness and deliberation, he has given or provoked a challenge, and is pledged to a deadly combat—it may be with one whom he has loved or venerated. He has a wife, or children, or parents, or friends, who, in a few hours may stand over his lifeless corpse, and to the latest hour of life suffer anguish, and perhaps poverty too, as the consequence of his rash act; while his own soul, all covered with its crimes, and self-sent to the bar of God, shall stand there to receive its unchanging destination. Or suppose it is his antagonist who is to fall. Then, though he survive, he may be corroded with remorse to the end of his days. The spectre of his murdered brother, hurried to the eternal world, may haunt his dreams, and seem to tell him of another meeting beyond the grave. But what of all this! The challenge has been given and accepted; and the man of honour has promised with an oath, never to refuse such a call as is now made upon him. Although therefore, when he reflects on these things, he is "exceeding sorry" that he is thus circumstanced; yet, for his oath's and honour's sake, and for their sakes who have been his chosen associates, he will not refuse to fight. He will do it, though all temporal and all eternal considerations—honour alone excepted—forbid him. Honour in one scale, and all the tenderest endearments of life, with the alternative of heaven or hell in the other—honour preponderates. He fights and falls; or he lives, to die a thousand deaths! And are these, O false honour! these the offerings that must be made at thy shrine? Thou bloody Moloch! thou fiend accursed! depart from earth to thy native hell! Precious youth of my charge—I charge you, in the name of Christ our Saviour, have nothing to do with this sanguinary demon. No matter what are the consequences of not accepting a challenge. They weigh less, in comparison with those which follow an acceptance, than the dust of the balance against the everlasting mountains.

THE DEAF AND DUMB ENTIRELY DESTITUTE OF THE KNOWLEDGE OF GOD.

In our number for March, 1825, we reviewed a sermon of the Rev. Thomas H. Gallaudet, principal of the Institution for the Deaf and Dumb, at Hartford, in Connecticut. We took that occasion to state, that "a very intelligent correspondent had requested us to ascertain and publish, whether the Deaf and Dumb have any distinct notions of a Supreme Being; before those notions are communicated to them by the happy means of instruction lately devised and brought into use. The avowed design of this inquiry was, to use the information that should be obtained, in settling the question, whether, without revelation, the knowledge of the being and attributes of God could ever have been possessed by mankind." We also then stated, that we had consulted on this subject a gentleman who had been for some time employed in teaching the Deaf and Dumb, and had requested him to consult Mr. Gallaudet, and to give us their united opinion, corroborated by any additional circumstances with which he might become acquainted. The gentleman of whom we made this request, was the Rev. William C. Woodbridge, whose name there is no reason to conceal, and which we mention to give weight to his testimony. Shortly after we made our request, he left the United States for Europe, where he still remains. It appears that although a reply to our request has been delayed, the delay is to be attributed wholly to the desire of Mr. Woodbridge to collect as much evidence as possible, relative to the inquiry in which he has

been engaged, and which he has prosecuted very extensively and carefully. A few weeks since, Mr. Gallaudet kindly transmitted to us the communications which we now publish. Both he and Mr. Woodbridge consider the question referred to, as settled by the incontrovertible facts which they state; and the very able principal of the Deaf and Dumb in the Pennsylvania Institution, Mr. Weld, appears, by a late publication, to be of the same mind. Our opinion, as expressed in the review of Mr. Gallaudet's sermon, was different; and we cannot say that we have yet resigned it. But we admit that very competent judges seem to be decisively against us. We shall first publish an extract of a letter from Mr. Woodbridge, from London, which accompanied the article addressed to the Editor of the Christian Advocate. The article itself will follow, which it appears was written at Edinburgh; and then an extract from the letter of Mr. Gallaudet, in which the whole was transmitted to us.

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Extract of a Letter from Rev. W. C. Woodbridge.

London, Dec. 30th, 1825.

My dear Sir,—I promised long since the enclosed paper, but deferred it in hope of having more full evidence on the subject. I send all that my information and time admit—to be used as you think best. I have enclosed it to Mr. Gallaudet that he may correct it, or add to it.

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FOR THE CHRISTIAN ADVOCATE.

Mr. Editor,—The correspondent whose communication you handed me some time since, desires information concerning the natural condition of the deaf and dumb, as a means of solving the problem whether the idea of God is innate; or whether the human mind will attain it independently of revelation. I agree with him in regarding it as an evidence of great importance; for the deaf and dumb are the only beings with whom we can have any communication, who are entirely cut off from the stream of traditionary revelation. Indeed it is now so well understood that visible, as well as audible signs, may be employed to convey ideas, that it will readily be seen how many of them may learn from their friends the opinions entertained by them on this subject—in the same manner as they are ultimately taught them in publick institutions. All of those who reside in Christian countries have their minds directed towards this as a subject of inquiry—by the continual exhibition of the worship and ordinances of religion, which they must soon discover to have no reference to any thing connected with the world around them. Many of them establish complete communication with their families and acquaintances, on all common subjects; and must, therefore, be supposed to inquire and receive some degree of information concerning these, to them, extraordinary appearances. If one intelligent mind, under all these advantages, is still enveloped in darkness, as to religious truths, it seems to me to afford complete proof that the ideas in question are not originally implanted in man. If *most*, or *all*, are in the same condition, it is a strong presumption, that they would not be *generally* acquired by fallen beings, without the aid of tradition or revelation. We must not forget that this is a question of FACT merely, and that we have only to judge of the capacity or credibility of the *witnesses*, and not of the abstract principle involved. These views have led me to make particular inquiries on this subject, during an intercourse of several years with the deaf and dumb, and in my visits to the deaf and dumb institutions of the United States and of Europe.

On the first point, the evidence seems to me incontrovertible. Not *one*, but *many*, intelligent deaf and dumb persons have been found utterly ignorant on this subject, and after acquiring a knowledge of written language and of religious truth,

have stated explicitly that they had previously no conceptions of a God. Clerc, the celebrated pupil of the Abbe Sicard, and deaf and dumb from his birth, is a living witness to this point in our own country; and the testimony of his companion, Manieu, is equally decisive. The evidence of a deaf and dumb instructer in the institution at Edinburgh, and of another from the school of Genoa, with both of whom I have had the pleasure of conversing, is precisely the same. The reports of deaf and dumb institutions, furnish many testimonies to the same effect, in the language of the pupils themselves. A few extracts from those of the institution at Hartford, will illustrate this point sufficiently. In the sixth report, a young man of 18, in writing about his former condition, says—"Growing up, I had no knowledge of reading and understanding the holy Bible of God; and I did not know that God created the universe." In the seventh report, a young lady writes—"I have some correct ideas both of the wonderful creations of God and the merciful atonement of his Son. Before I came to the asylum, I had no correct ideas of God and Christ." In the eighth report, a young man of 17, writes thus concerning his situation before instruction—"When I was grown, I was somewhat alike the beasts; that is, my soul was in utter darkness. I had no idea of God, who is of unlimited power, and fills the immensity of the universe." A young lady of 23, describing herself and her deaf and dumb sister, says—"We had no idea of God and Jesus Christ. I asked my mother, or sisters, or others, what the pictures in the holy Bible were? and they answered me, that formerly God had created every thing in the world; but I did not understand." In the ninth report, a young man of 21, writing a history of his life, observes—"Before I was educated, my mind was darkened and ignorant of religion. But I said to myself, I determined to defend myself against death was come; for I thought there was no existence of God, but the earth stood firm itself, and the sun himself moved round the earth."

A deaf and dumb young lady, of more than ordinary intelligence, and whose thirst for knowledge, and conviction of its value, were so great, that previous to instruction, she often wept with disappointment that she could not learn, was brought by circumstances to associate for years with well informed persons; and many attempts were made by her friends to give her some idea of God. When asked what idea she had of God, she said that her friend had shown her the name of the Deity, and endeavoured to explain it; but the only conception she could form was, that it was a number of strong men living at a distance in the sky, who printed the Bible and sent it to us. On being asked if she had never thought, in looking at the works of nature, that these must have a Maker. She replied—"Never."—Another female, of great intelligence, had so little idea of referring to a first cause, that she imagined that her parents produced the rain and thunder, and vented her passion upon them, when they caused her any disappointment or apprehension; although every effort in their power was made to correct her error. In this case and another which fell under my own observation, the decisive evidence of their ignorance was afforded by the fact of which they afterward assured me; that for several months they *utterly disbelieved* all that their *instructers* taught them on religious subjects.

With regard to the second question, whether this ignorance *is general among the deaf and dumb, the evidence is not less decisive.* I have visited the principal institutions in the United States, Great Britain, France, and Italy, and all the deaf and dumb persons whose testimony I have been able to obtain, confirms entirely the extracts given above; and agree in stating, that the deaf and dumb have originally *no idea* of

a Supreme Being, a Creator, a Preserver, or a Ruler of the world. I have never heard of but one opposing testimony, and this proved to be that of an impostor. It may serve as a useful caution to state the circumstance. A gentleman familiar with the deaf and dumb, was shown a reply to a question on this subject, written by a person professing to be deaf and dumb, who had visited the first institution established in Philadelphia. It declared in the most explicit terms, that the deaf and dumb had the knowledge of a Deity before instruction; and was deemed a triumphant refutation of the opposite opinion. The gentleman to whom it was shown, pronounced without hesitation, from the opinion expressed, but especially from the style, that it could not have been written by a deaf and dumb person. In the result, it appeared that he had feigned dumbness, to conceal his designs upon a deaf and dumb boy, whom he had fraudulently got into his power.

The evidence of those who are connected with the deaf and dumb, goes to establish the same general ignorance of a Deity among them. The language of the reports of publick institutions, is uniform on this subject, so far as I have been able to examine them. The Edinburgh report of 1824, may serve as an example. In speaking of the natural condition of the deaf and dumb, the committee observe—"From the things which are seen, they have *opportunities* of inferring proofs, of infinite power and intelligence; but into such matters, how can their uncultivated minds be supposed to inquire? and *it is quite certain*, that though surrounded by the most intelligent, and devout, and excellent of the earth, they are so exclusively engrossed with objects of sense, and so reckless of every thing serious and solemn, that God is not in all their thoughts. While they are *strangers to God*, they must be without hope."

The opinion of all the instructers of the schools of Europe and America, with whom I have conversed, is precisely the same, with a single exception. It is proper to state, that his acquaintance with the deaf and dumb was limited; and that he did not adduce any opposing testimony from the deaf and dumb themselves; but believed that God would not leave them in ignorance of himself, and was confirmed in this opinion by the solemnity with which they attended to religious instruction. I need not show the little weight which such an opinion can have. I cannot express the general opinion of the instructers of the deaf and dumb whom I have known, better than in the eloquent language of the first of our countrymen who entered this field of Christian benevolence, in a sermon delivered on behalf of the American asylums—

"I have seen the affecting spectacle of an immortal spirit exhibiting the possession of every energy of thought and feeling which mark the most exalted of our species, inhabiting a body arrived to its age of full and blooming maturity, speaking through an eye, whose piercing lustre beamed with intelligence, and sparkled with joy at the acquisition of a new idea. I have seen such a spirit—oh! it was a melancholy sight—earnestly contemplate

> —— The boundless store
> Of charms which Nature to her votary yields,
> And all the dread magnificence of heaven;

while such an amphitheatre of beauty, and order, and splendour, raised not in this mind which viewed it, the notion of an Almighty hand that formed and sustained the whole."

I will only add—if there are 3000 of our countrymen in this state of *hopeless, heathenish* darkness—their claim upon the benevolence of Christians is stronger than that of any other heathen on earth. What will the Master say of that church, which suffers *one* such heathen to grow up within its borders, unnoticed and unenlightened! W.

Edinburgh, Nov. 1825.

Extract of a Letter from the Rev. T. H. Gallaudet.

Hartford, Feb. 22, 1826.

Reverend and Dear Sir,

I received, the day before yesterday, the enclosed letter and communication from our mutual friend Mr. William C. Woodbridge. I entirely agree with him in the sentiments which he advances, respecting the state of the minds of the deaf and dumb previous to their being instructed. It is certainly astonishing, that in no instance that has fallen within my observation, do they appear to have been led by the contemplation of the material world, even to have *inquired* in their own minds, *how* the orbs of heaven, or this earth which we inhabit, *originated?*

I recollect once asking Obookiah* what he thought, when a youth in his native country, of the sun, moon, and stars, and in what manner they were formed. His reply was; "always so."

I have just asked my wife,† who is sitting by me, what idea she had of God, before she came to the Asylum, (she was then nineteen years of age.) She tells me, that her parents often attempted to teach her about God, but that she had no distinct conception of Him whatever. She supposed God to be some vast thing, or body in the sky, with wings. She had no notion of his being the former of any thing, nor of her accountability to Him.

What do we not owe to that revelation which God has given us!

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That we may not be misunderstood in what we have said in the introduction to these valuable communications, we state distinctly, that we have not a remaining doubt that the deaf and dumb, till they understand language, and thus acquire the knowledge of God, never have any conception whatever of his being and attributes. But we hesitate in assenting to the opinion, that a community of people, possessing *all* the external senses which belong to our race, would not make inferences by the use of those senses, and from a free communication with each other, relative to a great First Cause of all things, which the deaf and dumb never do or can make—That *just and adequate conceptions* of the Deity are derived from revelation only, we firmly believe.

* A youth from the Sandwich Islands at Cornwall School.

† Mrs. Gallaudet is deaf and dumb.

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EXPOSITION OF A COMMON SAYING.

It might be curious to see accurately marked, the different acceptations of terms, as used in the circle of fashion, of politics, or of business; but my present object is to notice the varying import of a phrase which has obtained a wide currency in the religious world.

I can do nothing. The sense of this short and oft-repeated sentence, can be known only by an acquaintance with those who use it. In the mouth of a man whose possessions are large, and whose soul is narrow and selfish, it means, "I will not draw my purse strings." A stranger applies to him for pecuniary aid to some suffering family, or some useful institution, but the answer he gives is, "*I can do nothing.*" The applicant is perhaps startled and puzzled by the utterance of these words, so little accordant with the proofs of affluence which strike his eyes. He urges his suit, and tries to touch some string of humanity or benevolence, but in vain. The looks and replies of the Curmudgeon begin at length to discover his ruling passion. His character, once known, furnishes a key to open the paradox in his speech. We turn indignantly away, and cry, "Poor wretch! what ability canst thou have for any good, while loaded with the oppressive chains of mammon?"

I can do nothing, in the mouth of a trembling time-server, or thorough-paced party-man, means "I dare not offend my superiors, or displease my

associates." His conscience is not in his own keeping; or rather, as a dignified clergyman once said, "he cannot afford to keep a conscience." Before any thing can be done by him, he must consult some Diotrophes, or sound the minds and movements of those with whom he has agreed to act an under part. Interest and prejudice have robbed him of independence, and left him but a narrow scope for choice.

I can do nothing, in the lips of an Antinomian, is self-justification, or indolence. He has a small measure of knowledge, but a large stock of conceit; he deals out strange startling language, and condemns without reserve all who differ from him; his chief aim is to spread mischief, and cause divisions. It were well, indeed, if, in reference to these things, his favourite expression were literally true, that he could do nothing. Let him have his own high doctrines, and he discards duties. Let who will visit and relieve the poor, instruct the children of ignorance, send the gospel to benighted heathen, *he can do nothing*. Let zealous ministers employ every effort to recommend the use of appointed means, for promoting the life of godliness, he evades every pressing exhortation, by the convenient subterfuge, *I can do nothing*. Miserable, deluded man! thy words are but too true! for thou hast drunk in those errors, which first intoxicate, and finally poison and paralyze the soul.

I can do nothing, in the mouth of a sound and sincere Christian, is self-annihilation or genuine humility. With him such language is not a cloak for avarice, prejudice, or indolence. He feels and owns his constant dependance on God, but refuses all servile subjection to fallible fellow men. Nay, the same sentiment which humbles him in devotion, animates in action. By myself I can do nothing; but I can do all things through Christ, who strengtheneth me. Hence, Lord, I dedicate to thee my time, property, talents, and all I have and am. Thy service is perfect freedom; and I feel happy in proportion as I yield myself wholly to it. O, come, thou Spirit of wisdom and grace, enlighten my mind and warm my heart, and work in me to will and to do, of thy good pleasure; let me never grow weary in well-doing; for in due season I shall reap if I faint not.—[*Evangelical Magazine for Feb.* 1826.]

ANECDOTE.

The Reverend John Brown, the author of the valuable Dictionary of the Bible; and afterwards Professor of Divinity in the Theological seminary of the Associate (Burgher) Synod of Scotland, was called by the congregation of Haddington to become their pastor, very soon after he had been licensed to preach. The call was a *harmonious* one. The voice of one man only, prevented it from being *unanimous*. But that person possessed considerable influence in the church, and in the neighbourhood; and great fears were entertained that he would exert that influence in disturbing the peace of the church, and in marring the comfort and usefulness of the minister.

Mr. Brown neither sought nor shunned his presence. But it so happened that after his accepting the call—but previously to his ordination, he met with this person. With his usual frankness, he took the gentleman by the hand, and begged him to state his reasons for opposing him and voting against him. "I am as frank as you are, Mr. Brown," replied he, "and I beg leave to say that my reason for voting against you is a strong one; and it can be told in one word, *I do not think you are a good preacher!*"

"There we are perfectly agreed," replied Mr. Brown: "I know it as well as you do, my friend, and I say

it as frankly as you do, that *I am not a good preacher.* But then" continued Mr. Brown, as he shook his neighbour heartily by the hand, "while you and I are perfectly agreed on this particular—where is the use of you and me setting up our opinions and views against those of the *whole parish?*"

The gentleman laughed heartily —and told Mr. Brown that he had completely disarmed him; and added, "I begin to be of your opinion—and you will find that I shall not set myself up against the views and opinions of the whole parish!" He became afterwards his best friend.

I am persuaded that it would contribute greatly to the peace and edification of our churches:—and I am sure that it would add greatly to our mutual comfort and happiness, as Christian brethren associated together in the house of God, if we would heartily reciprocate this advice, and imitate the praiseworthy example of these two men.—[*Mag. of Reformed Dutch Church.*]

THE REV. MR. STEWART'S PRIVATE JOURNAL.

(*Continued from p.* 169.)

Tuesday night, Aug. 10th. The record of this evening, my sister, must be of a different character from any I have yet made on these shores. Thus far tranquillity and peace, with brightening prospects of blessedness to these islands, have been the constant subject of my communications —but violence, death, and war, now call for a note from my pen.

We had just completed every preparation this afternoon, for our return to Maui to-morrow, in the Tamaahmaah, and were making a farewell visit to our friends, Mr. and Mrs. Ellis, when the pilot boat *New York* was seen approaching the harbour from Tanai. She had scarce come to an anchor outside the reef, when instead of welcoming Karaimoku and Mr. and Mrs. Bingham, as we had expected, the whole town, as well as our families, was thrown into agitation, by the intelligence of a rebellion and battle at that island, and of the necessary desertion of the station at Waimea by Mr. B. and Mr. Whitney, for the safety of themselves and families.

G. P. Tamoree is supposed to be the head of the insurgents—they attacked the fort at daybreak on Sabbath morning; it was saved with difficulty, and not till 10 of the assailants and 6 of the government party were killed. Among the latter were two foreigners, with one of whom, a young Englishman, of the name of Trowbridge, I have had very considerable intercourse. Karaimoku immediately after the repulse of the rebel party, (a part of whose plan, it appears, was to cut him off at the same time they seized the fort,) sent for the missionaries to return thanks to God with him, for his deliverance—to inform them that the pilot boat would sail immediately to Oahu for assistance, and to urge their departure with their families by the opportunity—assuring them that he would protect them with his life so long as he lived, but at the same time intimating a fear that from the weakness of the party with him, they might all perish.

Our friends have suffered much from the horrors of the scene they witnessed at the storming of the fort, and on their visit to it after the battle, while it was yet filled with the bodies of the slain, and echoing with the groans of the wounded and dying—much from anxiety for the safety of Karaimoku, and much from fatigue and privation, having embarked without taking any refreshment, or preparing any thing for the voyage, which has been 48 hours long. They were all completely drenched with the surf, in getting off in a canoe to the schooner, and had not the means of changing the clothes even of the two infants with them.

We fear this may prove only the beginning of troubles to the nation.

We have no apprehensions for our own personal safety, but our hearts bleed at the thought of witnessing the violence of the heathen against each other; and our prayer is, that He who rules over all will have compassion on them, and spare them the heavier judgments of his providence, in the curses of war.

The evening has been one of intense interest, while we have listened to the narrative of our friends, and our worship a season of tender and devout thanksgiving, that our brothers and sisters, with their little ones, have been brought to our arms from amid "the ragings of the people," and the scenes of death. We hope the news will not prevent the departure of the brig for Maui in the morning. We feel more than ever anxious to reach our home and associates, and by the return of Mr. Bingham, every necessity of our remaining is removed.

Thursday, Aug. 12th. On board the brig Tamaahmaah. Much to our joy a messenger from Capt. Ebbetts and Capt. Meek came to us at sunrise yesterday, with the information that the vessel would sail immediately after breakfast. At 9 o'clock, after having parted with our friends at a throne of grace, we came on board, accompanied by Mr. Bingham, Mr. Ellis, and Mr. Chamberlain. At 11, they left us with the pilot, the brig having gained the open sea; after which we fired a salute, and filled away with a fresh breeze. There never was a finer day; and under a cloud of bellying canvas, our rapid bark leapt from billow to billow, dashing every opposing wave in banks of foam back upon the deep, while the sportings of the porpoises, the hurried motions of the flying fish, and the bright beauty of the dolphin below, and the lofty soarings and shrill cry of the tropick bird above, hurried our recollections back through the voyage of two oceans.

We had the prospect of making a very short passage, but at 8 o'clock, were becalmed off the south-west point of Ranai, where we still are. The delay is unpleasant, but with the elegant accommodations of the brig, and the polite attentions of the gentlemen to whom we are indebted for a passage, we do not feel impatient. All the windward islands are now in sight. Immediately before us, at a distance of 8 or 10 miles, are the lofty precipices of Kohola on Ranai; still further to the north, the more elevated summits of Morokoi appear, with Oahu in the distance, almost lost in a bed of light and graceful clouds. On the east is Maui, more romantic in its outline than any of the others—and on the south Tahoorawa, far behind which, rise the sublime mountains of Hawaii.

I ought not to forget to mention, that two vessels sailed from Honoruru for the relief of Karaimoku at Tanai, the same time we did, carrying about 400 men, well equipt for service. Although the intelligence had been known scarce twelve hours, 900 men were mustered and ready armed for embarkation at sunrise. Scarce any thing was heard during the night but the rolling of the drum and the discharging of muskets, by way of trying their fitness for use. In the morning, all seemed to have entered into the spirit of the occasion. Scarce any one was to be seen without some of the *insignia belli* —caps, cartridge boxes, feathers, swords or muskets, while every step and every look was en militaire.

10 o'clock at night. We are still on board the Tamaahmaah, the calm having continued till within the last three hours. The disappointment of not spending the night at our home, has been more than made up by the uncommon loveliness of the evening. A full moon riding through a sky more serene and lucid than is often seen in ruder latitudes, throws shades of softness and beauty over the wild features of the islands, and crowns every heaving billow with a silver crest, while a fresh and balmy

breeze hurries us forward with an animating rapidity. The ship's company presents one of the happier sketches of sea life. The courses are hauled up, that the helmsman may steer by a landmark on the top of the mountains overhanging Lahaina, which leaves the view of the whole deck unobstructed. The captain and officers are silently walking their respective stations, while an occasional loud laugh and exclamation from the forecastle, signify the manner in which the watch below are enjoying their partial release from duty. The rest of the crew are variously grouped—some leaning over the bows, watching the dashing of the waves, as they are furrowed by our bark, or the transient illumination of the water by a sudden movement of one of the larger inhabitants of the deep—others are lounging on the gunwales or against the long-boat, while a still greater number are mounted on their favourite station, the windlass—one of these last is playing with skill and taste on a clarionette, in which he is accompanied by three or four good voices, singing many of the more modern and fashionable songs, occasionally *relieved*, perhaps by way of kindly remembrance of former scenes and distant friends, by one or two verses of "*Auld lang syne.*" This may be called a *domestick scene at sea*, and answers to the happy *fireside* at home, when the business, the duties, and the cares of the day, give place to the indulgences of a leisure hour, and the joys of social life. I could not contemplate it, without admiring the wisdom and the goodness of God to all his creatures, in denying to none the common sources of contentment and happiness, and in so constituting man, that all the ordinary situations of life have pleasures and joys for those to whose lot they fall. But, though interesting and pleasant, it has not been, like some of the happy evenings at sea we once knew, whilst floating on the bosom of the Pacifick. No, I have no reason to believe that the Spirit of God is here—but the decks of the Thames did, at least at times, give evidence of his presence.

Saturday, Aug. 14th. After breakfast on board the T. yesterday morning, we once more entered our humble habitation, and met the warm embraces of our beloved Mr. and Mrs. R. Lahaina never before appeared so beautiful: nothing but necessity could induce me to exchange the fresh sea breeze and foaming surf that rolls almost into our door, for a residence near the dusty plain, and stagnant marshes and fish ponds, about the mission house at Honoruru. Notwithstanding this, Oahu is unquestionably the most fertile and most beautiful of the islands, and from the constant prevalence of the trade winds, is among the most healthy.

This morning Capt. Meek politely sent on shore the packages he has been kind enough to bring from my friends in New York. They consisted of three boxes, and a barrel containing articles of very considerable value. My friend and classmate, E. H. Johnson, has very handsomely furnished me with a set of mathematical and philosophical instruments, including a good telescope, barometer, microscope, &c. &c. with a pair of handsome globes. Many other friends have remembered us with similar kindness. They have our gratitude—but we know not how to express it. Whatever they have given in the name of a disciple, will meet a disciple's reward.

As the duty of writing the publick record of the station will now devolve on me, and though I know of no immediate opportunity of sending this, I will close it with the present date. I would, however, first remark, that the state of the people in reference to spiritual things, was never more interesting than at present. The chiefs are making rapid advances in religious intelligence, and the subject of salvation is evi-

dently taking the highest place, in the hearts and thoughts of many of the most powerful persons in the nation. For many of these we feel a strong personal attachment—and you yourself, my dear sister, would with us love them, could you but see them as they are. Their looks of affection and gratitude to us—the starting tear, at the open and almost daily declaration, "we do love the word of God, we do love Jehovah and Jesus Christ, we do rejoice in this day of light, this time of good tidings and of salvation," &c. &c. would melt a less tender heart, would touch a less susceptible bosom than belongs to my sister. If we do not find in the scenery of the islands all the variety and beauty of an American landscape—if we most sensibly feel the loss of our friends, and with them the elegance, the refinement, and intelligence, of civilized society —if we are daily conscious of a tenderness and intensity of affection for you and for all our friends, which we cannot describe, still we are happy in our work, and would not leave it without a call in providence, clear and indubitable as that of a voice from heaven. While these are our feelings, do not lead us to suppose by your silence, that we are forgotten or unloved, but by your journal and your letters—by constant communications, refresh our hearts and cheer our spirits, both, too often, unavoidably depressed by the debilitating influence of a warm climate, and the various cares and fatigue, inseparable from our work. By doing thus, you will not only be insuring us much happiness, but you will also do the cause good, by inspiring us with fresh vigour, and giving a renewed impulse to our exertions. Such we find to be the happy influence of the communications of all our friends yet received. Yours in the tenderest and best of bonds,

CHARLES SAMUEL STEWART.

(To be continued.)

TRANSLATION OF THE DIES IRÆ.

ON that great, that awful day,
This vain world shall pass away.
Thus the sibyl sang of old;
Thus hath holy David told.
There shall be a deadly fear
When the Avenger shall appear,
And, unveiled before his eye,
All the works of man shall lie.
Hark! to the great trumpet's tones,
Pealing o'er the place of bones.
Hark! it waketh from their bed
All the nations of the dead,
In a countless throng to meet
At the eternal judgment-seat.
Nature sickens with dismay;
Death may not retain his prey;
And before the Maker stand
All the creatures of his hand.
The great book shall be unfurled,
Whereby God shall judge the world:
What was distant shall be near;
What was hidden shall be clear.
To what shelter shall I fly?
To what guardian shall I cry?
Oh in that destroying hour,
Source of goodness, Source of power,
Shew thou, of thine own free grace,
Help unto a helpless race.
Though I plead not at thy throne
Aught that I for thee have done,
Do not thou unmindful be
Of what thou hast borne for me;
Of the wandering, of the scorn,
Of the scourge, and of the thorn.—
JESUS, hast thou borne the pain;
And hath all been borne in vain?
Shall thy vengeance smite the head
For whose ransom thou hast bled!
Thou whose dying blessing gave
Glory to a guilty slave;
Thou who from the crew unclean
Didst release the Magdalene;
Shall not mercy vast and free
Evermore be found in thee?
Father, turn on me thine eyes:
See my blushes, hear my cries:
Faint though be the prayers I make,
Save me, for thy mercy's sake,
From the torments of thine ire,
From the worm and from the fire;
Fold me with the sheep that stand
Pure and safe at thy right hand.
Hear thy guilty child implore thee,
Rolling in the dust before thee.
Oh the horrors of the day
When this frame of sinful clay,
Starting from its burial place,
Must behold thee face to face.
Hear and pity; hear and aid;
Spare the creatures thou hast made.
Mercy, mercy! save, forgive;
Or who shall look on Thee and live?

[*Chris. Observer for Jan.* 1826.

Reviews.

In a religious miscellany, of not more than 48 pages, one of the most difficult and delicate duties of an editor is, to determine on the portion of space to be assigned to the several departments of his work: and he may esteem himself fortunate if, after his best endeavours, he, in this particular, avoids giving offence—Among those who patronize his work there is a great diversity of taste, and it can scarcely be expected that some will not think that their taste has not been sufficiently consulted and gratified.

It is in the department of reviews that the difficulty to which we here refer is the greatest of all. Authors, as well as readers in general, are likely to think themselves neglected in this department. The editor, too, may not only be restricted by the want of space, but may not be able to publish as many reviews as he would willingly do, if he either had time to prepare them himself, or could have them furnished by his correspondents. For ourselves we can say, that our whole time would not suffice to review all the works that are sent us; in such manner as we think every work ought to be reviewed, on which we deliver our opinion to the publick. We have stated this, as an apology for ourselves in the matter of reviewing. It has been with regret, and some mortification, that we have omitted altogether the notice of several publications, of which we wished to give even an ample review.

The foregoing remarks seemed to be specially called for on the present occasion; because we are now going to review a single sermon, and thus to make a discrimination between it, and at least a dozen others, which perhaps, in point of composition, are equally meritorious. We have also heretofore done the same, in several instances; and in all this we may be suspected either of neglect or of great partiality. We believe, however, that any suspicion of this kind would be entirely groundless. From the causes already stated, we have, in instances not a few, found ourselves compelled to pass in silence many single sermons of sterling merit; as well as several pamphlets of the same character, treating on topicks not altogether of a religious kind. The preference we have given has commonly, if not always, been occasioned by the general interest of the discourse or pamphlet reviewed; or by the local situation of the writer; or by a desire to aid some effort in the promotion of an important design: and by such like considerations we must continue to be governed.

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THE SANCTIFICATION OF THE SABBATH. *A Sermon, delivered November* 27, 1825. *By Samuel Blatchford, D.D. Pastor of the United Congregations of Lansingburgh and Waterfood.* [*Published by special request.*] *Waterford. Printed by William L. Fish.* 1826.

It is seen at once from the title of this sermon, that the subject of it, however trite, is of the greatest publick interest; and although the venerable author, in replying to a request for its publication which appears on the second page, says, "it was written without the most distant view to publication," yet it will be found well deserving of the careful perusal of all into whose hands it may fall. The text of the discourse is Ezek. xx. 12.

Moreover, I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them.

After a short and pertinent introduction, the preacher says—

"Let me then at present ask your attention, whilst I attempt to revive upon

your minds a sense of the important obligations which lie upon us for the sanctifying of a weekly Sabbath, for the ends for which it is instituted.

"By a Sabbath, in general, we are to understand a certain time, which is set apart from other time, and is appropriated as a day of rest, for the purpose of divine worship, and which is so appropriated by divine appointment. It is to be considered as a cessation from ordinary employment; a time, devoted to the duties of worship.

"Now, all who are acquainted with the Old Testament scriptures, will have perceived that there were several times, which, by the authority of the Divine Legislator, were set apart for the observance of the Jewish nation; and these are called *Sabbaths;* because God had commanded his people to spend them in religious services, and forbidden them on such occasions to engage in any worldly business; such, for instance, were several feast days enumerated in the books of Moses, and such was the great day of expiation. These are to be regarded by us as parts of their ceremonial law, which is now abrogated by the dispensation of the gospel; but over and above these, was a weekly Sabbath, which is solemnly and emphatically impressed in the *moral law*, and was not designed particularly for them; but is of moral obligation to all, and under every dispensation. In confirmation of this we ask you,

"I. To observe, that the law of nature, itself, which teaches us that there is a God, doth necessarily pour conviction on our minds, that such a Being is to be worshipped by all his intelligent creatures. And, if worshipped by mankind, that it is highly reasonable that some part or proportion of time should be set apart for this purpose."

Little is said on this first head of discourse, and that little we must forbear to quote. The preacher's second position is thus stated—

"II. Reason would naturally suggest to us, that, if it be proper that God should be worshipped at all, that it is suitable and highly desirable, that some particular portion of the time which he gives us should be devoted to his service—some time in which the family of man should meet for his service."

Here it is shown that reason clearly dictates that *some portion* of our time should be sacredly set apart to the worship of God; and that as reason might have erred, and men would have differed, in forming a judgment as to the *proper portion* to be appropriated to sacred use, it was wise and merciful in God to tell us what that portion was. It is then added—

"Now this arrangement was as early as the completion of the creation; so that, when man entered upon the first day of his first week, he was brought under the law of the Sabbath. In this we are instructed by the divine historian. 'The heavens and the earth were finished and all the host of them, and on the* seventh day God ended the work which he had made, and he rested on the seventh day from all the work which he had made. And God blessed† the seventh day and sanctified it, because that in it he had rested from all his work which God created and made.' Nor can it be denied, that it is most reasonable to suppose, that man, immediately after his creation, when a sense of his Maker's kindness and glory was fresh upon his mind, amidst the guiltless scenes of Paradise, would begin his life with the adoration of his Creator; and that his Creator would call him to the religious observation of the first day of his existence, which was the seventh from the beginning of God's mighty work, for the same general reasons as he afterwards prescribed to the Jews a weekly Sabbath.

"These rational deductions, says a learned writer,‡ are confirmed by facts. It is a fact that the Patriarchs, long before the Jewish Sabbath, and all, even the most ancient heathen nations, distinguished time into weeks of seven days; which no appearance in nature could have suggested; and which therefore, must have resulted from the appointment of a weekly Sabbath. It is also a fact, that the earliest Pagan writers, particularly Homer and Hesiod, speak of the seventh day as peculiarly sacred.§ The latter styles this day the "illustrious light of the sun," and the sun was the Supreme God of the Pagan world. Homer hath this verse, 'then came the seventh day which is holy.'

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* "It is observed by an eminent critic, that the Samaritan text, with the Greek and Syriac versions read, 'God ended his work on the sixth day."—Orton's Expos.

† "Dr. Kennicot remarks, that the Hebrew word here used carries with it a double idea; first of blessing, secondly of worshipping."

‡ "Tappan."

§ "Mr. Selden, in his Jus Nat. & Gent. Lib. 3. ch. 22, completely satisfies us, that Sunday was the first day of the week in the East from the remotest antiquity, and that on this day the idolators worshipped their Supreme Deity."

"As to the Israelites, when God gave his commandment on Sinai, in the memorable expression 'Remember,' it implies that they were previously acquainted with a Sabbath of weekly occurrence. In some respects, however, the Jewish Sabbath, on very strong grounds may be considered as a new and peculiar appointment, adapted to their particular circumstances, which, whilst it afforded them the opportunity of celebrating the creation of the world and the divine perfections therein displayed, was specially to be moreover observed by them, to celebrate their deliverance from Egypt; and on that day they were by divine direction to commemorate that event.* Now, though we have reason to believe that the Jewish Sabbath was not the primitive Sabbath, but that it was made to appertain to the Jewish polity under the express command of God, "*Thy* children shall observe the Sabbath throughout their generations;" yet the morality of the Sabbath is not hereby destroyed, but confirmed: and the direct appointment of the seventh part of time is binding upon the world in all ages. The Jewish polity, however, being now terminated by the dispensation of the gospel, the peculiarity of this appointment ceases with it, and of course, without the need of any further direct command, the Christian Sabbath, or the first day of the week, hath attached to it all the sanctity and authority of the primitive Sabbath. It is emphatically called *the Lord's Day*—the day in which He, who died for our sins, rose again for our justification; whose grace we know, and the mysteries of whose love we celebrate—The day sanctioned by those inspired men, who were specially taught by Jesus Christ in all things pertaining to his kingdom; who received their commission from his hand to preach the gospel to every creature, and were specially anointed to this office, by the descent of the Holy Ghost upon them, when the day of Pentecost was fully come; which, also, was the Lord's day. Of this day, they made use, for the purpose of carrying their great commission into effect; and gave the influence of their example, acting as inspired men, for the benefit of the church in after ages; an example, followed by the primitive Christians*, without scruple, and therefore, under the certain conviction, that this day was, by divine authority, set apart for divine worship.

"The dispensation of the gospel is a new creation, which hath broken in upon us; and the Christian Sabbath is a standing memorial, both of the creation of the world and the redemption of man. It is

* "'There is great reason to believe, that the Sabbath of the Israelites was altered with their year at their coming forth from Egypt, and a short attention to this point may not here be improper. The case then seems to be this. At the finishing of the creation, God sanctified the seventh day. This seventh day being the first day of Adam's life, was consecrated by way of first fruits to God, and therefore Adam may reasonably be supposed to have began his computation of the days of the week with the first whole day of his existence. Thus the Sabbath became the first day of the week. But when mankind fell from the worship of the true God, they first substituted the *Sun* in his place, and preserving the same weekly day of worship; but devoting it to the Sun; the Sabbath was thence called Sunday. Thus the Sabbath of the Patriarchs continued to be the Sunday of the idolators till the coming up of the Israelites out of Egypt, and then, as God altered the beginning of their year, so he also changed the day of their worship from Sunday to Saturday. The first reason of which might be, that as Sunday was the day of worship among the idolaters, the Israelites would be more likely to join with them if they rested on the same day, than if they were to work on that day and serve their God upon another. But a second reason certainly was—in order to perpetuate the memory of their deliverance on that day from Egyptian slavery. For Moses, when he applies the fourth commandment to the particular case of his own people, (Deut. v. 15,) does not enforce it, as in (Exod. xx. 11,) by the consideration of God's resting on the seventh day, which was the Sabbath of the Patriarchs; but binds it upon them by saying—"Remember that thou wast a servant in Egypt, and that the Lord thy God brought thee out thence through a mighty hand, and by a stretched out arm; therefore the Lord thy God hath commanded THEE to keep THIS SABBATH DAY.'"—Vid. *Kennicott's Dissert. on the Ob. of Cain and Abel, p.* 184.

* "Barnabas, in his Epistle, says, p. 56, 'That we joyfully celebrate the eighth day, in memory of the resurrection of our Saviour, because, it was on this day, he arose again and ascended into Heaven.' Ignatius, the martyr, in his letter to the Magnesians, would have us honour this day of the Lord, this day of the resurrection, as the first and most excellent of days. Justin Martyr, says, 'That the Christians assemble together on this day, because it was the day of *the creation of the world*, and *of the resurrection of Jesus Christ*.' Ireneus, Tertullian, Origen, say the same thing."—Vid. Calmet's Dict. in verb. Sab.

then, the Sabbath, which we believe, God gave us by creation—it is the Sabbath given us by the resurrection of Christ—it is supported by all the commands of God, as to its proportion of time—for its moral reasons must continue to the end of the world.

"This proportion of time, too, is so wisely and kindly adjusted, that it respects all the circumstances of animal nature. It does not break in upon the necessary cares, and business, and labours of life—it does not come so frequent, as to incommode our lawful employments; nor yet is it delayed so long, as in any degree to lose its efficacy—it is undeniably so adjusted, as, in the very best manner, to answer both the purposes of life and religion.

"We have already hinted, that had it been left to mankind to determine what would have been an exact proportion of time to set apart for the business of religion, it never would have been settled. Indeed, in the corruption of our nature—in the natural enmity of our hearts towards God, there would have been no Sabbath. But, God hath fixed it. His high authority, mingled with his own wisdom and goodness, hath fixed it. We hear him say, amidst that awful apparatus which flashed on the burning mount, '*Remember the Sabbath day to keep it holy, six days shalt thou labour and do all thy work, but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day and hallowed it.*'" P. 9—14

After this the speaker proceeds to specify "some special reasons for sanctifying the Sabbath." We cannot follow him here, but must not deny our readers the following just and eloquent appeal, which is introduced in showing that "the laws of the land and the good of society, oblige us to the sanctification of the Sabbath."

"Our laws, indeed, have left every man to worship God according to the dictates of his own conscience. We may sit under our own vines, and under our own fig trees, and there are none to make us afraid. Yet, is the Sabbath recognised by the statutes of our country as that sacred time, which is not to be disturbed by the wanton interruptions of the profane, or the intrusions of ungodly men. And, indeed, my hearers, let the Sabbath be abandoned, human and social rights would expire, and the best privileges of man would be buried in its ruins. It was tried once, and what was the result? O let infatuated France tell, by the story of her assassinations—her adulteries—her causeless divorces—the blood which flowed in her streets, from the veins of her infants—her virgins—her philosophers and her priests, in the rage of her infidelity, and the days of her terrible republick!

"What then, we ask, from the experience of ages, can be so great a security to any people as the guardian influence of religious institutions—the instructions of the BIBLE—the institutions of CHRISTIANITY—the institution of the Sabbath, which is urged upon us by the consecrated language of an Apostle, '*Forsake not the assembling of yourselves together as the manner of some is.*'

"Every good man—every benevolent man, were there no other considerations than those which respect outward prosperity, the security of life and property, and limbs—the upholding of justice in its impartial grandeur—the excitement of mercy in gentle pity for the miserable—or the encouragement of charity, with her orphans by her side, clothing the naked, feeding the hungry, instructing the ignorant, and drying the tears of the widow—every such man will honour the Sabbath, and lend his cheerful aid to its maintenance and integrity.

"Are you then a patriot, and do you love your country? for the love you bear your country, you will honour the Sabbath; or, we will suspect your honesty. Are you a parent, and do you love your children? teach them to honour the Sabbath, by honouring it yourself, and bringing them to the house of God; or we will charge you with a fictitious affection, which overlooks their best education, and neglects the means of their highest happiness. Are you a magistrate, acting under the laws of your state, and do you suffer the Sabbath to be violated under your eye? We will suppose, you have not well considered the important trust committed to your hands, or the guardian provisions of the country would not be suffered to sleep, under the warrant of your commission."

The discourse is closed with inculcating the solemn truth stated in the text, that the Sabbath is a SIGN between God and his people: and is concluded in the following impressive strain—

"But we must not enlarge—I shall

therefore only remark, that our sanctifying or profaning this holy day, is to be considered as a sign which we present to God of the sense which we entertain of our obligations to him, to whom we are indebted for all we enjoy and all for which we hope—himself the greatest, the wisest, the best of all Beings; who hath, in the exercise of an indisputable right, flowing from his own perfections and our dependence upon him, commanded it upon us, that we should 'love him with all the heart and soul, and mind, and strength.'

"How affecting then is it to reflect on that sign of our religious and moral character, which such multitudes among us present to him who is jealous of his glory, and claims to be worshipped by all his intelligent creation!

"I need not at present point out to you the alarming increase of those acts, whereby the sanctity of the Sabbath is violated. You have them before you on our publick roads—our natural and artificial rivers—in the indulgence of amusement—the pursuits of business—the occupation of our streets by saunterers and men of boisterous mirth—the neglect of the sanctuary of the Lord's house.

"Brethren, these are awful SIGNS indeed! SIGNS, however, held up before the eye of God. SIGNS which go before us to the judgment of the great day. SIGNS, upon which that award will be eternally justified—'Those mine enemies, who would not that I should reign over them, bring them hither and slay them before me."

"But I have done. Remember the Sabbath day to keep it holy."

The idea thrown out in this sermon, and fortified by a quotation from Dr. Kennicot, that the first day of the week, now observed as the Christian Sabbath, was that which was first declared to be holy and blessed, will probably be novel to some of our readers; yet we think the circumstances stated show it to be just. The consequence is, that the institution of the Jewish, and not that of the Christian Sabbath, was a departure from the original appointment of the day of sacred rest. The Christian Sabbath is only a return to the original appointment; and we now actually observe the day on which God rested from all his work which he created and made. On the general subject of this discourse, an essay contained in our number for October last, expresses our opinion correctly. But it is a subject of such deep interest to our country at large, and to all the vital interests of religion and morality, that we shall miss no proper opportunity to inculcate it. The fact is equally notorious and melancholy, that the profanation of the Sabbath is an evil rapidly increasing throughout our whole land: and the friends of religion are solemnly called on to exert all their influence, determinately and perseveringly, to arrest and correct this evil, as being fraught with irremediable mischief to the souls of men; and as calculated to subject our nation, as such, to the frowns of Almighty God. If the manner in which we observe his holy day be, as it certainly is, a SIGN, indicative of our obedience or our disregard to his supreme authority and righteous commands, reformation or chastisement, we have reason to believe, must be near at hand.

As some, if not all, of the works mentioned in the following article, will probably be reprinted in this country—and why should they not, since our booksellers have given us a splendid edition of the poetic impieties and impurities of Byron?—we think it may be of some use to our readers, to know how these pious publications are estimated by the editors of the London Evangelical Magazine. The article is extracted from their number for March last.

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1. THE CHRISTIAN PSALMIST; OR, HYMNS, SELECTED AND ORIGINAL. *By James Montgomery; with an Introductory Essay.*
2. PSALMS AND HYMNS, PRINCIPALLY FOR PUBLIC WORSHIP; SELECTED FROM DR. WATTS, AND OTHER AUTHORS. *By Henry Foster Burder, M. A.*
3. DEVOTIONAL VERSES, FOUNDED ON, AND ILLUSTRATIVE OF, SELECT TEXTS OF SCRIPTURE. *By Bernard Barton.*

4. OSRIC, A MISSIONARY TALE: WITH THE GARDEN, AND OTHER POEMS. *Second Edition. By Charlotte Elizabeth.*

IT is a long while since we were able, at one time, to lay before our readers so many poetic compositions of taste and piety, of which we could speak with such unbounded confidence. Two of the volumes are entirely original, and the other two are chiefly selections of hymns from the most approved authors. If we furnish a distinct character of each, it may perhaps best serve to aid the public in judging as to the intentions, at least of the respected authors.

The *Christian Psalmist*, by the well-known and much-loved Montgomery, is a volume containing 562 hymns, *one hundred* of which are the product of his own devotional muse. The work is distributed into five parts.—SCRIPTURE SUBJECTS; or hymns on 129 different texts of Scripture. II. PRAYER and PRAISE, or hymns embodying the principal topics which form the matter of those sublime exercises. III. SPECIAL OCCASIONS, or hymns adapted to times, places, persons, events, particular institutions, and specific duties. IV. MISCELLANEOUS, or hymns on almost every subject relating to Christian doctrine, experience, and practice. V. ORIGINAL. Amongst the last will be found some choice specimens of the author's pre-eminent talent for the composition of "psalms and hymns, and spiritual songs." We would willingly select, but cannot. The Introductory Essay is decidedly the most elaborate and philosophical we have met with on the subject of Christian Psalmody. It is, indeed, a most exquisite critique, and will be read with pleasure and profit by all the true lovers of the songs of Zion.

Mr. Burder's Hymn-Book has the peculiar excellence of *strict adaptation* to the service of the sanctuary. We think we can perceive that this has been the main object at which he has aimed; and we speak on conviction when we say, that he has done more to supply this desideratum than any of his predecessors in the same department of Christian literature. This is really a hymn-book for *public worship*. Great pains, also, have been taken to secure the union of taste and devotion. We think the educated and the vulgar will find themselves equally at home in the use of this volume, provided they have a heart to praise God. The selection at large affords an additional proof, were any necessary, of the correct taste, acute discrimination, and sound judgment, of the worthy author. We should feel somewhat reluctant to hear that Dr. Watts' hymn-book was supplanted; but if any thing could reconcile us to this, it would be the knowledge of the fact, that Mr. Burder's had been adopted in its stead. To those who so justly admire the compositions of Dr. Watts, it will be gratifying to learn, that nearly 300 of the very best of his psalms and hymns are introduced into this selection.

Most happy are we, once more, to meet our valued friend, Barton, in his unpretending, but useful and interesting, career. We have always admired his spirit, and in general liked his verses. The purity and delicacy of his mind evince themselves in every thing that falls from his pen. His love of Scripture is truly primitive, and, in an age of folly and fiction like the present, cannot be too highly applauded. If the highest characteristics of genius do not belong to these "Devotional Verses," sure we are they will vie with most of the poetry of the day, in tenderness of feeling, in adherence to nature, and in spotless sentiment:—in one word, they are every one of them fitted to aid the devotions of the closet.

As a specimen, we beg to lay before our readers the poem entitled "THE RAINBOW."

"I do set my bow in the cloud."
Gen. ix. 13, 14.

Still in the dark and threat'ning cloud,
That bow is brightly placed above;

Nor should despondency enshroud
The token of eternal love.

More bright, more beauteous are its beams,
Contrasted with surrounding gloom,
Thus heavenly mercy ever seems
Most lovely in impending doom.

A cloudless heaven, to joy's glad gaze,
May be with richer glory fraught,
While sorrow's eye its arch surveys,
Without one fond congenial thought.

But when dark clouds obscure the sky,
That bow of promise still is fair,
Cheering the mourner's heaven-ward eye,
Teaching his heart that God is there.

With regard to the last of the productions before us, which we rejoice to find has reached a second edition, we are at a loss to express the high admiration which we have felt in perusing again and again its many vivid and sublime passages. The author of OSRIC, has, beyond doubt, been constituted a poet by the God of nature, and would have erred in not giving to the world the fruits of her genius. A muse so richly stored, and so ardently devoted to the great interests of religious truth, ought not to have been lost to mankind. The whole of the Poems in this volume are interesting in a high degree, and will bear comparison with the most celebrated efforts of the age.

The following description of death we think exceedingly realizing to the mind.

"The glazing eye was closed, and Osric lay
Immoveable as that unconscious clay:
A deep and fearful awe, a sullen grief,
Spurned far the aid of slumber's soft relief.
The flame expir'd, the hours unnotic'd roll'd,
A loneliness so drear, a chill so cold
Pressed on his aching heart, that nought beside,
Might claim a feeling, or a glance divide,
Till dawn appeared with mournful pace, to shed
Her blue sepulchral light upon the dead.
"If thou would'st blunt the edge, and calm the smart,
Of disappointment's fang and sorrow's dart,
Quell mortal fear, disgrace and want abide,
Shame thy rude lusts, control thy daring pride,
And still the war of passion's angry breath,
Go gaze upon the leaden brow of death!
p. 133.

Literary and Philosophical Intelligence, etc.

No less than five comets were discovered last year, during about as many months; a phenomenon not known to be paralleled in the records of astronomy. It is not, however, to be concluded, that as many may not have been before visible; but astronomers were not formerly as numerous or vigilant as at present.

The utility of educating the deaf and dumb was shown in a late trial for robbery, in which a deaf and dumb orphan boy was prosecutor. The Secretary to the Deaf and Dumb Institution, in Dublin, was sworn to interpret, and communicated the questions and replies. The prisoner was found guilty, and sentenced to transportation. The boy, in a letter to the judge, after detailing the circumstances of the robbery, recommends the woman to mercy; adding, "Perhaps, if a good minister will speak to her some things about God and Jesus Christ, she will be repentant, and will become a good woman, and a minister will be better than a judge."

Mr. J. Frost, F. S. A., F. L. S., remarks on the mustard tree of the scriptures, Luke xiii. 19, "I am not acquainted with any species of sinapis that can be called a shrub, much less a tree. The plant most likely to be the mustard tree of the scriptures is a species of phytolacca, which grows abundantly in Palestine: it has the smallest seed of any tree in that country, and attains as great an altitude as any. Two facts confirm this opinion. The Americans use the fresh sliced root of phytolacca decandra, for the same purpose as we use mustard seed; viz. that of a cataplasm. The seed of a species of phytolacca affords, what the seed of sinapis nigra does in abundance, nitrogen; an element not found in many plants, except those belonging to the natural orders cruciatæ and fungi."

The Syrian Metropolite, Mar Athanasius, who has lately arrived in Bombay, proceeding on a mission to that church from the Patriarch, waited on the Bishop of Calcutta, during his lordship's stay in Bombay, and attended divine service at

St. Thomas's. The Metropolite remaining after the sermon to receive the sacrament, the Bishop conducted him within the rails of the altar, placed him in his own chair, and administered the communion to him, together with the English clergy and the Syrian priest in attendance. —The Bishop of Calcutta embarked from Bombay for Ceylon, taking with him the Rev. T. Robinson, of Poona, as his chaplain.

The following are calculated as the proportions in which different languages prevail in the new world. The English language is spoken by11,647,000; the Spanish by 10,504,000; the Indian by 7,593,000; the Portuguese by 3,740,000; the French by 1,242,000; the Dutch, Danish, and Swedish, by 216,000 persons; making, altogether, the number of 27,349,000 speaking the European languages, and 7,593,000 the Indian.

As an illustration of the scattered state of the population in many parts of South America, it is calculated that the metropolis of Great Britain alone is supposed to contain more inhabitants than all the provinces of La Plata, extending over 28 degrees of latitude and 13 of longitude. —*Christ. Obser. for Feb.* 1826.

A lady, residing in Edinburgh, has sunk two hundred pounds, the interest of which is to be given to some distinguished clergyman for preaching an annual sermon against cruelty to animals, and we subjoin a short account of the first discourse that has been preached on that subject, in consequence of this benevolent appropriation, by the celebrated Dr. Chalmers :— "Yesterday fore-noon (Sunday, March 5) the Rev. Dr. Chalmers preached in the High Church, a sermon from Proverbs xii. 10. 'A righteous man regardeth the life of his beast,' being the first annual sermon against cruelty to animals. The discourse was distinguished for that powerful eloquence and impressive manner which characterize the composition and the style of the Rev. Doctor, and was listened to with breathless attention by a most crowded audience. He took a luminous and comprehensive view of his subject, reprobated the cruelty to which various animals are subjected, to pamper the appetite of the epicure and the sensualist; condemned the sports of the field and of the turf, as being the means of blunting that sense of feeling which man should possess to animals subject to his power; and contrasted the cruelty which was exercised by man on the inferior animals, to the beneficence and goodness which mark the character of the Divine Being to the human race. So early as nine o'clock people began to collect round the doors, and at half-past ten, when they were opened, the crowd was immense and the rush very great. The passages were so crowded, that it was with considerable difficulty the judges and magistrates got into their seats."—*Edinburgh Courant.*

Philosophical Questions.—M. de la Place, in one of the last sittings of the Academy of Sciences at Paris, proposed the following four questions for examination and decision, by a commission of that philosophical body. 1. The actual intensity of the terrestrial magnetism. 2. The exact proportion of the two gases which constitute our atmosphere. 3. The exact pressure of the atmosphere at the surface of the sea; and 4th, the heat of the terrestrial globe at different depths, following latitudes and other appreciable differences. The ingenious academician allowed, that two or more of these points had been already examined by the greatest philosophers, and had been considered as sufficiently settled for most practical purposes; but he thought that results sufficiently accurate to be appealed to by posterity ought to be established, after still more rigorous inquiry. Unless a more decided and more generally admitted statement of the facts involved in these questions could be made, future ages would want the means of ascertaining or measuring the changes which may take place on the surface of our globe. A commission was accordingly appointed to make experiments to ascertain the above mentioned points, and MM. de la Place, Poisson, Gay-Lussac, and Arago, were nominated members.

Improved Mechanical Powers.—Dr. Birkbeck, in delivering a lecture lately on the general principles of mechanical science, took a review of the earliest rude specimens of mechanics, and traced their rapid improvement down to the steam engine. He pointed out how the influence of the sun and moon, by changing the elevation of the ocean, had been converted into a mechanical power, and by its means, vessels with their cargoes, sunk to ocean's bed, had been raised to its surface, and restored to the use of man; and he exhibited a drawing of a sunken vessel to which cables were, by means of the diving bell, fastened to empty casks on the surface of the water at ebb tide, by which means as the tide rose, the vessel rose also, and at the flood was floated into shallower water, and brought to shore. He said, that there was one combination of power lately arrived in this country, which was completely original, and wonderfully effective. It was the invention of Mr. Dier, a watchmaker in Boston

(America). The patent by which he means to secure his great invention is not yet extended to France, which makes some caution in its illustration necessary; but enough could be exhibited to show that it was scarcely possible to imagine that any machine could be constructed more simple or more powerful in equal space. Mr. Dier, the inventor, has applied his contrivance to his own art in clock making, and had, by its means, constructed clocks with but three wheels, which with a very small motive power, went twelve months without winding up. The Doctor exhibited one of the clocks, and also one of the machines for raising heavy weights, which consisted of a single wheel, of six inches diameter, on a barrel, round which a chain, to which the weight was suspended, was fastened. The wheel had on its periphery fourteen wheels, placed obliquely, which worked in a spiral groove in a parallel arbour or spindle, which was turned by a handle, and communicating motion to the wheel, and by consequence to the barrel on which the chain was wound, raised the weight. Four pounds on the handle of the spindle balanced five hundred pounds at the end of the chain, and eight pounds on the handle completely raised the five hundred pounds.

Submarine Forest.—The submarine forest, at the mouth of the Char, is about half a mile in breadth; the sea prevents its being traced any further in a southern direction, about a quarter of a mile from its first appearance. The fossil marl is very thick, and, as geologists know, is wholly composed of such matter. The different kinds of fern remain very perfect, and nuts are found scattered about in a petrified state.

Astronomy.—A very important astronomical fact has been discovered by Mr. J. W. H. Herschel and Mr. South. The late Sir William Herschel directed the attention of astronomers to the importance of determining the distances and positions of double and triple stars; or stars which appear single to the eye, or when seen with an inferior telescope, but when viewed with one of higher magnifying powers are found to consist of two or more distinct stars. Sir W. H. published descriptions and names of 702 such double and triple stars. The above gentlemen instituted a series of observations to determine the existence and amount of annual parallax of these stars; but the object was soon lost sight of amid the more extensive views of the construction of the universe, which gradually unfolded themselves. They have clearly established the existence of binary systems, in which two stars perform to each other the offices of sun and planet. They have ascertained with considerable exactness the periods of rotation of more than one such pair. They have observed the immersions and emersions of stars behind each other, and have detected among them real motions, sufficiently rapid to become measurable quantities in very short intervals of time.

Religious Intelligence.

Within a few days past we have received the twenty-first Report of the British and Foreign Bible Society, for the year 1825, with an Appendix. We know not why this important and interesting document does not usually reach this country till toward the close of the year, subsequent to that of which it contains the report of the Society, and the detail of its operations. We should be glad to extract copiously from the Report before us; but are obliged to confine ourselves to a few quotations. The summary, which forms the last of our extracts and the conclusion of the Report, will be particularly gratifying to those who take a deep interest in the diffusion of the sacred scriptures.

"The Paris Bible Society has continued to receive many testimonies of the utility of its labours to the Protestant communions in France. The Associations in connexion with itself, or its Auxiliaries, have gone on increasing. The scriptures have been received in many instances with demonstrations of the most lively joy; and their perusal is reported to have produced beneficial effects. Many among all classes of Protestants, among the clergy and laity, the rich and the poor, the aged and the young, continue to maintain an interest in the work. The monthly bulletins are enriched with pleasing and edifying communications, several of which have been transferred to the pages of your own monthly extracts, and are therefore not noticed here. Among the works completed by the Paris Society during the past year has been Ostervald's Bible, stereotyped, the first copy of which was presented to the son

of your venerable president, who happened to be in Paris at the time of its publication, and the second has been placed in your own library, as an expression of gratitude on the part of the Paris Committee. Their last anniversary was held on the 14th of April, and was more numerously attended than any preceding. Mr. Monod, sen. has arrived as their representative on the present occasion, and has interesting communications to make to the meeting.*

"Your committee have pleasure in stating, that extensive distributions of the scriptures take place from your society's depôt at Paris. An important application, from an island in the Mediterranean, for 300 Bibles and 3000 Testaments, for the use of schools, has been met from this source; and many thousand copies of the French Testament of De Sacy have been circulated. The depository, formerly occupied, having been found very inconvenient, a new one has been engaged, in which the various editions belonging to your society are now safely and advantageously arranged. To replace the editions which have been exhausted, 10,000 Testaments and 10,000 copies of the Gospels and Acts, of De Sacy's version, were ordered at Paris during the past year.

"In Spain, Portugal, and Italy, little can at present be done towards disseminating the holy scriptures."

* * * * *

"Every letter that has been received from Dr. Leander Van Ess has borne testimony to the prevailing desire for the holy scriptures, notwithstanding the difficulties which have arisen in the way of their circulation. These very difficulties have in many instances been overruled for good. He has been supplied with the following grants, 10,000 German Testaments of his own edition and 2000 of Gossner's, 1000 Lutheran Bibles, besides some smaller quantities in the Hebrew, Greek, and other languages. An opportunity of supplying the Roman Catholick schools in the kingdom of Wuertemberg having occurred, the professor has applied for 10,000 Testaments for this important purpose, which your committee readily granted. The zeal of this individual has stirred up others; and your committee have heard with pleasure, that another professor in the Roman Catholick communion has prepared a version of the New Testament, which has been approved by some ecclesiastical authorities in that church. The author, in a concise preface, remarks that it is intended for Christian schools and for edification in private families. Dr. Van Ess, in speaking of this work, observes, that the translation is good. 'It would seem,' he adds, 'that several of the Episcopal vicars favour it, a circumstance which will give me real pleasure, for it is certainly all one whether Christ be preached through the medium of a version by Kistemaker, Van Ess, or any other, provided only that his gospel be faithfully published.' In these sentiments your committee most heartily concur.

"The minister of finance in the grand duchy of Darmstadt, has waved the duties in favour of the Bible Society, as well as of the professor himself, and other individual distributors; and duties previously paid have been returned.

"The same accuracy and care continue to distinguish his accounts; the minutest as well as the largest distributions are marked in his statements; there are items such as 'sundry poor travelling journeymen 43 Testaments and 7 Bibles,' and such as, 'a clergyman in the Black Forest, 3228 New Testaments.' The extracts of his correspondence with different individuals, in parts remote from Darmstadt, give solid proof that the blessing of God accompanies his extensive distributions of the scriptures. They have amounted now in the whole to above 550,000 copies."

* * * * *

"With mingled feelings of regret and delight your committee now turn to Russia; regret at the difficulties which have arisen in that quarter, and delight at the retrospect of the labours of the Russian Bible Society. His excellency Prince Galitzin having resigned the office of president, his eminence Archbishop Seraphim has been appointed his successor by an imperial rescript. Your president, at the request of the committee, has addressed the archbishop on this important occasion. At the first meeting of the committee at which his eminence presided, the members present rose and congratulated him; and in reply he expressed a lively hope that the Lord would be pleased to shower down his blessings on the united and important labours of the committee, and vouchsafe to them his almighty aid. His excellency Prince Galitzin has written to your president a letter expressive of the interest felt by him in all the operations of the Bible Society in every part of the world, notwithstanding he has resigned the situation which he before occupied. By the Russian Society a periodical monthly paper has been issued during the past year. In the first number a general review is taken of the

* See Mr. Monod's Address in the Monthly Extracts for May.

operations of the society since its commencement; from which it appears that, in the space of eleven years, it has purchased or printed versions of the entire scriptures, or the New Testament, or parts thereof, in forty-one different languages or dialects, and distributed 448,109 copies, and has collected and received 3,711,376 rubles; and that there are in different parts of the empire 289 committees who mutually co-operate, and in union with the St. Petersburg committee, like numerous arms of one and the same body, dispense throughout the whole extent of the Russian dominions the bread of life. Among its most important versions, that into the modern Russ certainly deserves to be mentioned; 50,000 of the modern Russ and Slavonian New Testament have been published, and 20,000 of the modern Russ alone.

These journals contain many pleasing testimonies of the good produced by the labours of the society. In No. 3, it is mentioned, that the first pages of Matthew, in the Wjatka, were printed about the season of Advent. Twenty-seven parishes were furnished with them, and the lessons appointed for the first Sunday in Advent were read in this dialect. The people were equally astonished and delighted, and many declared the translation perfectly intelligible, and requested the lessons to be read to them again. Among the different committees, that of Moscow is well worthy of a record. This committee has printed sixteen editions, in five different languages, and copies to the amount of 79,500. In No. 5, a very interesting account of the Moscow anniversary occurs. More than 1400 persons attended, and among them about 500 were of the poorer classes. His eminence the Archbishop Philaret gave an excellent address upon the occasion, and, in imagining himself replying to those who demand, What moral benefit has arisen from their labours? among many other very excellent observations, remarks—"Is not the very desire to read the holy scriptures, which is awakened by their circulation, a strong pledge in favour of the moral improvement, I will not say of every one, but assuredly of many into whose hands they fall, as a return of appetite and corrected taste are symptoms of convalescence in diseases of the body." In No. 8, various parish ministers are stated to have delivered in their reports of the number of heathen, who have been led to embrace Christianity from among the Tscheremissians; one mentions eleven, another thirty-eight, a third one hundred, and a fourth fifty-two; and this has been accomplished in some instances exclusively, and in others principally, by reading the gospel, translated in their vernacular dialect, and put into their hands by means of the Russian Bible Society. Who that reads such accounts, your committee may ask, but must regret that any difficulties should have arisen? The work however has not been standing still; 70,000 copies of the scriptures, in different languages and dialects, have been printed, and 31,163 distributed, during the past year.

"In the Turkish empire the operations of your agent, the Rev. H. D. Leeves, have not, from the difficulties which have arisen, been quite so successful during the past, as in the preceding year. There is, however, much to demand your gratitude, and much to encourage you. For the benefit of the Greeks who speak the Turkish language, the New Testament is now preparing in Greek characters, by an individual of whose competency to the work Mr. Leeves has received every testimony that could be desired. With very slight alterations, indeed, this same work, transcribed in Armenian characters, will serve for the Armenians speaking Turkish. * * * * *

Among the benefactions to the Society by legacy, of which information has been received since the last Annual Meeting, the following are the principal, viz.

	£	s.	d.
Mrs. Henrietta Cave Brown, late of Dawlish, duty free	100	0	0
Rev. Wm. Dodwell, late of Welby, Northamptonshire, A portion of the residue of his Effects, at the discretion of his Executors.			
Thomas Wilkinson, Esq. late of Blackheath	100	0	0
William Wilshere, late of Hitchin, duty free	100	0	0
Mrs. Ann Jarratt, late of Hull, Yorkshire	100	0	0
Thomas Smith, Esq. late of New Norfolk Street, duty free	2000	0	0

	£	s.	d.
In the last year the nett receipts of the Society have been	93,285	5	2
And its expenditure has amounted to	94,044	3	5

The number of copies of the Scriptures issued from the depository in the past year has been

116,539 Bibles,
164,116 Testaments,

making a total of 3,722,987 copies of the Scriptures issued in this country by the Society in twenty-one years.

To the list of your Vice-Presidents, on the recommendation of your President, your Committee have had the most sin-

cere pleasure in adding the name of the Earl of Rocksavage.

The following works are now executing on the Society's account:

German Bible, 8vo. stereotype.
Spanish Bible.
Indo-Portuguese New Testament, two editions.
Syriac New Testament, 4to.
Syriac Psalter, crown 8vo.
Arabic Psalter.
Modern Greek Testament.
Welsh Pocket Bible.
Welsh Pocket Testament.
Irish Bible, vernacular character.
Gaelic New Testament, 12mo. stereotype.

Besides various editions in the English language.

Mandjur New Testament, Persian Old Testament, (part) } translating at Petersburg.

Jewish Spanish Testament, printing at Malta.

Turkish Bible, Carshun New Testament, Carshun and Syriac ditto, Ancient and Modern Armenian ditto, (just completed) } printing at Paris.

Albanian and Modern Greek New Testament, printing at Corfu.

Gospel of St. Matthew in the Basque language, printing at Bayonne.

In closing this review of the Society's proceedings, your Committee feel that they cannot, as on some former occasions, indulge in the language of unmingled triumph and exultation. You will have learned from the Report, that in the past year difficulties have arisen in a part of the Foreign operations of the Society. But be the event of these difficulties what it may, let them altogether subside, or let them altogether increase, your Committee will have but one duty to perform, "to hold on their way;" remembering that, again and again, they have had occasion to notice that when their own operations have for a season been bound, the word of the Lord has not been bound. Often have they beheld, with sacred pleasure, all things working together for good, and events, which appeared to be making against the cause, essentially furthering it. In this your Committee do rejoice, and will rejoice.

There are, however, many other causes of rejoicing unmingled with regrets such as those to which allusion has been made. In many parts a most pleasing desire for the Sacred Scriptures has been manifested, and they have been received with the most lively joy. As an instance of this your Committee refer to a letter received within these few days from the Deputation sent out by the London Missionary Society, to visit the Missions in the South Sea Islands. It is therein stated: "In times of the greatest distress in England we have never seen greater solicitude to obtain food or money, than these people have shown to be permitted to purchase the Sacred Scriptures. Their care of their Bibles, and their diligence in perusing their sacred contents, are as great as their solicitude to obtain them."

If a parent may rejoice in the prosperity of his children, if no tidings can be more welcome than that they are doing well, surely your Committee may call upon you this day to rejoice in what you have heard, and in what you may yet hear from the representatives of various foreign Societies, now in the midst of you. Kings and queens, and many of the noble and illustrious, account it their honour and their privilege to foster the interests of your Institution. Others of humbler degree, continue their labours unwearied, both at home and abroad, and cause multitudes to invoke the benediction of heaven upon it.

Another just cause of rejoicing is the unexpected openings made both for circulating received versions of the Scriptures, and preparing new ones; openings which no wisdom or foresight on the part of your Committee could ever have discovered, nor any exertions of their own have effected. Combinations of events over which they have no control, have sometimes made a way in the desert, and a high way for our God. Your Committee have been led step by step, in the train of others whose pursuits are widely different; but among whom many have been unexpectedly found willing to render assistance. Merchants, soldiers, statesmen, and literary travellers, have each pursued their own avocations, and have left a path where all was trackless waste before, in which the peaceful labourers of your Society might follow and make known that word by which, all that is lawful and all that is good in human affairs, may be used so as not to be abused, may be sanctified to the glory of God and the comfort of man, while all that is evil may be corrected.

Such are some of the benefits already realized. Without indulging in too sanguine hopes, your Committee still feel encouraged by past experience to anticipate even greater things than any they have yet seen. The mountain shall become a plain, the valley shall be filled up, and many people shall go and say, "Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths." May the Society continue to be one of the favoured instruments of the providence of God in hasten-

ing that day when the hymns of heaven shall strike on the ears of the children of men, and when, waked by these sweetest sounds, every creature which is in the heaven and on the earth, and such as are in the sea, shall say, "Blessing and honour, and glory and power, be unto Him that sitteth on the throne, and unto the Lamb, for ever and ever, Amen."

DEATH OF THE REV. PLINY FISK.

We deeply sympathize with the friends of missions in this country, and in other countries, in the affliction they experience from the death of one of the most accomplished, pious and faithful missionaries, that this missionary age has produced. The Rev. Pliny Fisk, one of the missionaries to Palestine from the American Board of Commissioners for Foreign Missions, died at Beyroot, in Syria, on the Lord's day morning, the 23d of October, 1825, after an attack of fever which commenced on the 11th of that month. During his illness, although while under his paroxyms of fever he was sometimes delirious, he was, for the most of the time, perfectly rational, calm and resigned; and dictated letters to his friends, and one, which was left unfinished, to his father. We could wish to insert in our pages all that we have seen published in relation to this excellent man. But we must content ourselves with one extract from the letter of his colleagues, Messrs. Bird and Goodell, which gives an account of his death; and a part of the remarks make by the editor of the Missionary Herald, which follows this letter in that miscellany. Describing the last day of Mr. Fisk's life, his mourning brethren thus write—

Saturday 22. He was able to return the morning salutation to those that came in. When the physician entered the room, he immediately recognised him, and conversed a little with him in Italian —passed the day quietly—said almost nothing—tongue palsied.

The sun had set, and no appearance of his usual paroxysm. His strength was such, that he could still raise himself on his elbow, and nearly leave his bed, without assistance. Our hope had not, for many days, been higher, that he might yet survive. The fever came on, however, at 8 or 9 o'clock, but so gently that the physician repeatedly assured us he apprehended no danger from it. We therefore retired to rest, leaving him, for the first half of the night, in the hands of the physician and a single attendant. Scarcely had we closed our eyes in sleep, when we were awaked to be told, that all hope concerning him was fled. We hastened to his bed side, found him panting for breath, and evidently sinking into the arms of death. The physician immediately left him and retired to rest. We sat down, conversed, prayed, wept, and watched the progress of his dissolution; until, at precisely 3 o'clock on the Lord's day morning, October 23, the tired wheels of nature ceased to move, and the soul, which had been so long waiting for deliverance, was quietly released.

It rose, like its great Deliverer, very early on the first day of the week, triumphant over death, and entered, as we believe, on that Sabbath, that *eternal* Rest, that remaineth for the people of God.

We sung part of a hymn, and fell down to give thanks to Him that liveth and was dead, and hath the keys of hell and of death, that he had given our dear brother, as we could hope, the final victory over all disappointment, sorrow, and sin.

As soon as the news of his death was heard, all the flags of the different consuls were seen at half mast. His funeral was attended at 4. At his grave, a part of the chapter in Corinthians respecting the resurrection, was read in Italian, and a prayer offered in English, in presence of a more numerous and orderly concourse of people, than we have ever witnessed on a similar occasion. His remains sweetly slumber in a garden connected with one of our houses.

As for us, we feel that we have lost our elder brother. Our house is left unto us desolate. To die, we doubt not, has been infinite gain to *him*, but to *us* the *loss* seems at present irreparable. He cheered us in the social circle, he reproved us when we erred, he strengthened us by his prayers, exhortations, and counsels. —The Board of missions will feel the loss, perhaps, not less than we. Another servant, with talents like his for explaining and enforcing the doctrines of the gospel, and who shall be able to preach fluently in most of the languages heard in this country, will not soon be found. But the Lord of the Harvest has resources of which we know but little. To him let us still repair, and pray in hope.—Your unworthy afflicted servants.

I. Bird.
W. Goodell.

Thus died this excellent Missionary: and perhaps it is not too much to say, that, among all who have sustained that office, since the apostolic age, but few have possessed a happier combination of qualities for the missionary work, than did Mr. Fisk. For that work he was peculiarly, pre-eminently fitted. To use the language of Mr. Goodell, in a letter written a few days after the above,—"He possessed a vigorous constitution, a discriminating judgment, an ardent spirit of enterprise, an entire devotedness to the service of his Lord, a facility in acquiring the languages and learning the customs of the people, and a happy talent in accommodating himself to times, and places, and companies. If to this rare assemblage we add his long experience, it only awakens us to a more affecting sense of our loss." In Italian, French, Modern Greek, and Arabic, he had made such attainments as to be able to preach in all these languages; and with great propriety did his companion, above quoted, say of him, "His doctrine dropped as the rain, and his speech distilled as the dew." *Aptness to teach* was, indeed, a quality, for which he was distinguished long before his voice was heard among the hills of Judea, and in the Holy City. In this country, he was much admired, and could his labours have been restricted to the confines of his native land, he would doubtless have filled a station of no mean importance, as a preacher of the gospel.

NOTICE.

The General Assembly of the Presbyterian Church in the United States of America, will convene in the First Presbyterian Church in Philadelphia, on the third Thursday, the 18th day of the present month, at eleven o'clock, A. M.—to be opened with a sermon by the Moderator of the last year, the Rev. Dr. Rowan of New-York.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of April last, viz.

Of Rev. Robert Steel, Abington, for the Contingent fund	- -		$5 00
Of Rev. B. Hoff, Bridgeton, West New Jersey, for do.	- - -		4 00
Of Rev. John W. Scott, a quarter's rent, for do.	- - -		87 50
Amount received for the Contingent fund			96 50
Of Rev. Henry Perkins, Allentown, New Jersey, for the Professorship to be endowed by the Synods of New York and New Jersey, viz.			
Dr. John Reeve's 4th and 5th instalments	- - -	$4 00	
Dr. Wm. Davis's 4th do.	- - -	3 00	
Contributed by two other individuals	- - -	1 00	8 00
	Total		$104 50

View of Publick Affairs.

EUROPE.

BRITAIN.—By the recent arrivals from Europe, London papers to the 22d of March, Liverpool to the 23d, and Paris to the 24th, have reached this country. It appears that the British monarch had been dangerously ill, but was so far recovered that bulletins of his health were no longer published—Gout and dropsy united, are said to have formed his malady—If so, his life and reign will probably be soon terminated. The Parliament was still in session and busily occupied in attending to the various concerns of the nation. The entire abolition of slavery in the British West India islands was petitioned for earnestly, from every part of the kingdom. The ministry seem to have been beforehand with the opposition, in bringing forward a number of popular measures; indeed the present ministry have less opposition than almost any of their predecessors. Considerable dissatisfaction however has been manifested in Scotland, on account of the measure by which country banks are to be abridged of a long standing privilege of issuing small bank notes. The commercial distress of the kingdom was diminished, but not removed. It was believed, however, that the worst was past, and that publick confidence, and commercial enterprise and prosperity, were likely soon to return. We observe that in the House of Lords a statement had been made, that the supply of grain in the kingdom was not sufficient for the nation till the coming har-

vest, and that measures ought to be speedily taken to make up the deficiency by importations. The Duke of Wellington's mission to Russia is stated to have had a most desirable influence. It is affirmed "that he was charged with what might be termed credentials, from France, and Austria, and Prussia, as well as from Great Britain, all calculated to impress the cabinet of St. Petersburgh with the conviction, that the above great powers are unanimous in their purpose—(1) Of protecting the Greeks against the Ottomans. (2) Of protecting the latter against an attack from Russia." With the first of these points it is said that the Emperor Nicholas expressed his satisfaction: and that he entirely acquiesced in the second. In a word, we are given to understand that the great powers have determined that the general tranquillity of Europe shall not be disturbed; and that they will require of the Grand Senior that his armies be withdrawn from Greece, and that he renounce all claims to the sovereignty of that country—It will be matter of great joy, if time shall confirm the truth of these statements—In regard to Ireland, we observe nothing that is new and important.

FRANCE.—In the French Chamber of Peers, M. de Chauteaubriand has made an eloquent speech in favour of an amendment of the law "against trading in *black* slaves." It seems that the law in France, passed in 1818, for the suppression of slavery, prohibits the transportation in French ships, of *black* slaves; and that as the transportation of *white* slaves is not explicitly forbidden, French vessels in the Mediterranean have been employed in transporting the Greeks, who have been captured by the Turks, and selling them as slaves in the different bazars of Europe, Asia and Africa. Thus it appears that it is not easy to frame a law which those who traffick in the souls and bodies of their fellow men will not evade. Will it not soon be necessary to provide by a special law, that they shall not sell their own wives and children? Who would have thought, till taught by the fact, that a prohibition to transport *black* slaves, could be construed into a license to ship cargoes of *white* ones; that to *inhibit* the sale of savage heathen, was to *permit* the sale of civilized Christians; that the captives of *petty African princes* should not be enslaved by the agency of Europeans, but that the captives of *the Grand Turk* might be carried for a market wheresoever European captains and ship owners might choose to take them? Yet it appears that M. de Chauteaubriand was opposed by "the keeper of the seals." We rejoice to find, however, that the motion to amend the law was carried by a vote of 85 to 64. The prime minister of France, nevertheless, it is confidently affirmed, does all in his power to favour the Turks in their sanguinary war with the Greeks. The *Constitutionel* says—"Fifty French officers are now at Marseilles, ready to embark for Alexandria, and new recruits of officers are daily swelling their ranks. Six vessels of war are also recruiting in the port of Marseilles, for account of the Pacha of Egypt; and the French minister takes pleasure in rendering them all the assistance in his power." We believe the truth is, that the great body of the French nation are sincerely opposed to slavery in all its shapes and operations, while some ship owners and commercial men, whose idol is gold, are in favour of it; and that the ministry favour the wishes of the latter party, and are, especially, willing that the Greek struggle for liberty should be crushed.

SPAIN—Affords nothing new, except rumours apparently entitled to little regard; unless it be that she has succeeded in sending six frigates, with considerable reinforcements of troops, to the Havanna—probably not only for the protection of Cuba and Porto Rico against a descent of the South American patriots, but with a design, if opportunity shall favour, to make a descent on some vulnerable part of their territories, which Spain still obstinately claims as her own.

PORTUGAL.—John VI. king of Portugal, and *nominal* emperor of Brazil, died at Lisbon on the 10th of March last. On the 4th of that month he was seized with apoplexy, which was followed by epilepsy, under which he languished till the morning of the 10th, when he expired. He was born May 13th, 1767; and from 1792 till 1817 he governed as regent, in the name of his mother, who was insane. He was crowned at Rio de Janeiro, whither he had fled to escape from Buonaparte. In 1790, he married Charlotte Joachima, daughter of Charles the IV., king of Spain. His eldest son, Don Pedro, is the present emperor of Brazil. His second son is Don Miguel; who, aided by his mother, attempted, not long since, to dethrone his father. This hopeful youth is now at Vienna, and will doubtless do all he can to obtain the crown of Portugal for himself.—It belongs, both by ordinary descent and by a late treaty, to Don Pedro. The old king, during his last illness, or his ministers for him, appointed his eldest daughter, the Infanta Isabella Maria, regent; with a council of six distinguished and titled ministers, as her advisers—her vote to be decisive in all cases where the council is equally divided. This order is to last till the pleasure of Don Pedro shall be made known, and no longer. Time must decide whether civil dissentions of a serious character are to follow from the demise of the late king. There is a seed of liberal sen-

timent sown in Portugal, as well as Spain, which, smothered as it is for the present by an overwhelming despotism, will eventually germinate, and perhaps produce the tree of liberty.

GREECE.—In a rather gloomy view which we gave last month of the affairs of the Greeks, we concluded with observing, that we were aware "that great changes in favour of this interesting people might suddenly take place; and if they should, that we should hail them with no common pleasure." That pleasure we now enjoy. Making allowances, as we know we must, for exaggerations and misrepresentations in every thing that relates to this subject in the publick papers, we still think, that from the accounts received within the last month, there is reason to believe that the Greeks have gained great, and we hope decisive advantages over the Turks, both by land and sea. The sum of the news is this. On the 12th of January last, the Turkish army near Missolonghi, lost some of their best men in a skirmish. On the 13th there was a regular battle; the force of the Turks 10,000 men, that of the Greeks 7,000. The Turks were completely routed—lost on the field of battle, 3,000 dead, 400 wounded, 900 prisoners. Generals killed 2; officers wounded 14, and 25 prisoners. Taken 9 cannon, the tent of Ibrahim Pacha, and his seraglio of women, with 14 baggage and ammunition wagons. The loss of the Greeks 800 killed, and 700 wounded. On the 23d January, the Turks, having been reinforced till their army amounted to 15,000 men, made a second attack. The Greeks, reinforced to the amount of 9,000 men, engaged them for seven hours; when, by the blowing up of a convent, by which 70 Turks were killed, their line was broken, and a complete rout ensued. Ibrahim Pacha was wounded by a carabine ball in the breast, and was carried off the field, having narrowly escaped being made a prisoner by the Grecian cavalry. The Turks lost at this time 4,000 killed, 800 wounded, and 2000 prisoners, 8 standards, 10 cannon, and 6 ammunition wagons. The Greeks lost 2000 killed, and 400 wounded. The Turkish fleet before Missolonghi, was put to flight by 27 Greek vessels of war, and the garrison relieved. A still later account states that Colcotroni had stormed and taken Tripolizza, and put the garrison to the sword, and that Ibrahim Pacha had retreated to Navarino. It is not common for false accounts to be so circumstantial as these; and if they are in substance true, the triumph of the Greeks must be nearly completed. And if what we have reported of the errand of the Duke of Wellington be not apocryphal, we shall soon hope to see Greece free and independent. We think the account is not true, that three European noblemen or princes have been offered the sovereignty of Greece, and have refused it.

RUSSIA.—Every thing was quiet at St. Petersburgh at the date of the last accounts. The whole conspiracy, which it appears had been brooding in Russia for a number of years, has been developed; and we are at a loss whether to wonder most at its audacity or its folly. A detailed account of it has been published by authority, but we have no room for its insertion. Some of the nobility have been implicated and sent in chains to Siberia. The emperor Nicholas appears to act with firmness, prudence and decision. He has conferred a high and honourable military command on his brother Constantine; and seems determined to pursue the same general policy adopted by his immediate predecessor. We hope he will not continue the imperial frowns on Bible societies and evangelical missions. The appointment of prince Gallitzin, as one of the commission to investigate the sources of the conspiracy and try the conspirators, shows that this prince has the entire confidence of the new emperor; and Gallitzin we know is an ardent and determined friend of the Bible cause.

AUSTRIA.—It appears that the Emperor of Austria is still declining in health, and not likely to recover. Death and disease are among the means which the God of providence often uses, to effect great and sudden changes in empires and kingdoms, as well as in families and circles of private friendship. We live in an age of great and sudden changes; and within the two last months the death of two monarchs has been announced, and the mortal disease, probably, of two others—And three of the four have ruled over the most powerful nations of the earth. But "the Lord reigneth, let the earth rejoice; let the multitude of the isles be glad thereof."

ASIA.

Hostilities have again commenced in the Burman empire between the British forces under general Campbell and the native troops. It is said that at the late armistice, the British commissioners demanded as the conditions of peace, a large sum of money and the cession of a considerable territory; and that the Burman emperor rejected these conditions with disdain, and ordered the war to be recommenced. It is also said that after the proposal of these conditions, he refused an exchange of prisoners, to which he had previously agreed, and ordered them, with the American missionaries, into close confinement. There is no doubt that the war has been renewed; and that the British troops have suffered loss—Some accounts say that the whole army has been defeated. We believe, however, that the defeat was only of a detachment, of which the number of the killed and wounded, which is not great, is parti-

cularly specified. It seems, nevertheless, that the Burmese are in great force. Their army is differently estimated, from 70,000 to 110,000 men.

Melancholy accounts have been received of the deaths of missionaries in India. No less than six, of different denominations, were carried off in a very short space—among the rest, Mr Frost, the American missionary at Bombay.

AFRICA.

It appears that the mortality, both of Europeans and natives, in the colony of Sierra Leone, has recently been so great and alarming, that it has been made a serious question in the British parliament, whether that colony ought to be maintained. We hope the idea of abandoning it will not be hastily adopted—The mortality may be only temporary and occasional, and capable of great diminution by proper care, as it is known to have been in many other places.

AMERICA.

Peru.—The fortress of Callao, so long and obstinately defended by the Spanish General Rodil, has at length been compelled by famine to surrender to the republican arms. An honourable capitulation was obtained, which we hope will be sacredly regarded. Of all her former American possessions on our continent, Spain now holds not a foot of territory. It also appears that the fortress on the island of Chiloe, in the gulf of that name, in the southern part of Chili, has lately been captured by the Patriots.

Panama.—The Congress of American nations had begun to assemble at this place, in the beginning of the last month. A few only of the delegates had then arrived. The Congress will probably be regularly constituted in the course of the present month—May wisdom from on high guide its counsels; and may peace, fraternal dispositions, prosperity and happiness, throughout our widely extended continent, be preserved and promoted by the deliberations and decisions of this interesting assembly.

Buenos Ayres and Brazil.—We have seen the manifesto, or declaration of war against Buenos Ayres, of Don Pedro I., emperor of Brazil. It is certainly not a despicable state paper, and makes out a very plausible case. But there is another side to the story, and we presume the Patriots will make it quite as plausible as that of their enemy. The truth is, that the region of country contended for, was not in a condition to make a deliberate choice when it came under the dominion of the emperor of Brazil; and it is equally certain that it was originally no part of the Portuguese possessions.—An embassy from the general congress of the Provinces of Rio de la Plata, of which Buenos Ayres is regarded as the capital, has been sent to the liberator Bolivar; and in reply to the address delivered by the embassy he has returned a very favourable answer. There seems little doubt that the war against Brazil will be conducted under his auspices. The result of all wars is uncertain; but to human appearance the emperor's land forces are very unequal to those of the republicks which adjoin his territories, commanded by such generals as Bolivar and Sucre. Possibly a peace may be hushed up by the interference of Britain; but we retain the opinion heretofore expressed, that the period is not distant when there will be neither emperor nor empire in the western hemisphere.

United States.—Congress is still in session, and now earnestly engaged in legislative business. The appropriation laws for the ensuing year have, we believe, all been passed. The important bill relative to bankruptcy is still under discussion; as is another, scarcely less important, making provision for the remaining officers and soldiers of the revolutionary army. We have our fears that neither of these bills will become a law, and shall be most agreeably disappointed, if either or both shall be enacted.

Never since our editorial labours commenced, have we felt ourselves so much at a loss to know what, as Christian advocates, we ought to say in relation to what has taken place at Washington, during the present session of our Congress. We feel humbled, we mourn, we sometimes feel indignant.—We see great national guilt contracted by the acts and ill example of some who represent the nation, and by the tolerance of these acts and this example by others, who might, if they would, put the offenders at once from their high places. But we are Christians, and are bound, and hope we feel disposed, not to indulge intemperate feelings, nor use opprobrious language—least of all, while we censure the same things in others. Yet we are citizens of a free republick, a part of the community represented by those who have not represented us as we could wish: and we have the editing of a religious miscellany of pretty extensive circulation, to which we know our readers will look, and may reasonably look, for our candid opinion of what is doing by our publick men—men whose errors must commonly be corrected, if they ever are corrected, by the influence of the press and of publick opinion. On the whole, we will try to state briefly, plainly and temperately, what we think has been wrong in our representatives at Washing-

ton. And first of all, and as the real source of all, we think that most of the discussions relative to alterations in the Constitution of the United States, and to the expediency of the mission to Panama, were superfluous; and especially that the manner in which these discussions have been conducted, and above all, the bitter personalities and acrimonious language that have been permitted and indulged in, have been not only wrong, but highly dishonourable to Congress and to the nation. Each department of our government ought to keep within its own sphere; and maintain fully its own independence. But each department ought likewise to treat the other departments with decorum and respect: and we may be assured that when this ceases to be the case, the stability of our government will be shaken, and our liberties will come into real and serious jeopardy. It is the most popular part of our government which is the most likely to assail improperly the other parts. Far be it from us to intimate, that in our house of representatives there should not be entire freedom of debate, and perfect freedom to exercise the right of impeachment too, whenever it may be judged that the exercise of that right is called for. But in debate, as in other things, there may be freedom without licentiousness; and the House of Representatives will lose its real respectability, and its proper weight in the government, if the debates there become licentious--if a degree of dignity be not preserved in the discussions which are there carried on. Now, in the present session of Congress, there have been in that house, and by one or two members of the other house, broad and direct invectives uttered against the executive—nay, such coarse and unseemly language, as we believe was never witnessed in our Congress before; such as we think a man who respects his own character ought not to use at any time, and therefore to the last degree improper for the legislators of a great nation. And why were not those speakers sternly arrested, and called and kept to order? This we know, for we have witnessed it, has sometimes been done. The outbreakings of an intemperate speaker cannot always be prevented; but when they are permitted to continue, and to be repeated without check or control, the whole body in which they take place is implicated; and thus implicated does our national legislature, as a body, now stand before the world. Some of the consequences of their intemperate proceedings—and they are the natural consequences—have been witnessed in one duel which has taken place, and in the causes that have probably been furnished for others yet to come.

Let it not be understood when we say that duels are the natural consequences of personalities in Congress, that we mean either to justify or extenuate duelling. Nothing can justify it; and we firmly believe that he who has given no cause for personal reproach, will always best consult his reputation by disregarding it altogether: And sure we are, that if just cause of reproach has been given, it will never be wiped away by fighting a duel—this will only increase both guilt and ignominy. But the mournful fact is, that personal invectives and the imputation of base and dishonourable practices, *will* produce duels among men of high station; who, in such cases, seem to make it a point of honour neither to "fear God nor regard man." But we cannot enlarge. The late duel at Washington is likely, by its baneful example, to be prolific. To this, probably, as to their proper spring and fountain, many streams of human blood, shed in murderous single combat, many tears of widows, and orphans, and parents, and friends, may hereafter be traced. And what is the duty of the people of this country, in the view of these things? We think it is obvious. They are not to be "partakers in other men's sins:" And partakers they will be, since these men are their representatives, if they ever again make them their representatives; at least, till the evidence of repentance and reformation is unquestionable. The rulers in despotic governments may be guilty of offences against both God and man, while the people at large are innocent. Not so in popular governments—In these, the people make and unmake their rulers; and when they give their suffrages for the guilty they are themselves guilty. Oh that our countrymen were as much awake to this subject as they ought to be! There are surely those to be found who will represent a virtuous people virtuously—a moral and orderly people in a moral and orderly manner. We rejoice to say, and should feel criminal if we concluded these remarks without saying, that there are a considerable number of men now in Congress—would that they had been a majority—who have had no share in any of the late disgraceful proceedings. In the midst of all the acrimony with which they must have been deeply pained, they have spoken and acted with true dignity and genuine patriotism. Their talents, too, have been shown to be of the first order for parliamentary debate. Had all the speakers in the present Congress, spoken and acted like Webster and Wurtz, our country had been honoured, and there had been no cause for complaint.

The Creek Indians have consented to a treaty by which, for a large sum of money, they have resigned nearly all their lands within the limits of the state of Georgia. What better they could do we know not; but we certainly regret, as no doubt they also do, the necessity by which they were compelled to submit to this arrangement.